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A
NARRATIVE
OF THE
RISE and PROGRESS
OF THE
CONTROVERSY
About the
National Covenants,
AND
Of the WAYS that have been taken a-
bout It on both Sides.

By Mr. JOHN GLAS, Minister of the Gospel at TEALING.

ACTS XXI. 20, 21. *Thou seest, Brother, how many Thousands of Jews there are which believe, and they are all zealous of the Law. And they are informed of thee, That thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, That they ought not to circumcise their Children, neither to walk after the Customs.*

Verse 27, 28. *The Jews which were of Asia stirred up all the People, and laid Hands on him, Crying out, Men of Israel, help: This is the Man that teacheth all Men every where against the People, and the Law, and this Place.*

ACTS XXV. 7, 8. *The Jews, which came down from Jerusalem, stood round about, and laid many and grievous Complaints against Paul, which they could not prove; While he answered for himself, Neither against the Law of the Jews, neither against the Temple, nor yet against Cesar, have I offended any Thing at all.*

GAL. VI. 12-----16.

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To all that love our Lord JESUS CHRIST, of whatever Denomination, into whose Hands this may come.

THE Cause here contended for is common to you all; and, however you may be prejudic'd against it, and against him that here contends for it unto Suffering, on Account of his Infirmities, and the Reproach he lies under; but chiefly for the Sake of the Parties wherein ye are engaged, and the different Ways you take from one another, which may be attributed to the different Measures of Light you have, in enquiring into the Mind of Christ in his Word, and perhaps, to your subjecting your selves too much, in many Things, to the Doctrines and Commandments of Men; yea, and to your conforming your selves, more than is your Duty, to the Courses of a present World, and not proving, what is that good, and perfect, and acceptable Will of God; nor presenting your Bodies a living Sacrifice: Yet this has been undertaken may I say, for your Sakes, by one that thinks himself bound, by great Obligations, to serve you; and ought to reckon himself highly honour'd, in being enabled to spend and be spent in your Service. If this be granted to him, whatever Requitals he receive from you now, he will have some Confidence to look for the Approbation of your Lord, and therefore your Approbation in that Day, which will put a full End to all your Differences. There is nothing more dreadful than to offend you, or to be justly the Object of the Offence of the least of you: And tho' you should be offended without just Ground, even by a Man's telling you the Truth; yet, in that same Case, it is his Duty, to do his best to satisfy you, and this is the Design of the following

following Narrative : Wherein you have my Views of this Matter, such as they are, laid open before you and the World.

If any shall convince me of a Mistake, I shall, I hope, frankly acknowledge it ; but if any intend to be contentious, and incline merely to contradict what's here said, or reproach or wrangle with me, they shall have free Liberty to speak without any Return. As for the Subject of Controversy, I am content to submit it to your Judgment ; if this most reasonable Request be granted me, That you judge for your selves, and bring me and this Cause only to the Standard of the Word of the Lord Jesus, the Old Testament and the New, and that ye condemn me not, till ye have the Mind of your Lord, in that his Word, made known to you upon this Head by himself.

I expect, at least, some of you will acknowledge the Things I say, to be tolerable ; but it may be, at the same Time, alledged, that I should have kept them to my self ; as if I had the Truths of Christ at my own Disposal to deal with them, as I see best for my own Conveniency, and for maintaining a Peace in the World, which our Lord came not to send ; and as if I were not under an Obligation to declare the whole Counsel of God, so far as 'tis known to me, without hiding, mincing, or dissembling any Part of it ; and that under the highest Pains. Should I impose my Sentiments, wherein I differ from others in this Matter, upon any, or seek to do Violence on any Man's Conscience who differs from me, or excommunicate any of the People of Christ, even in the Thoughts of my Heart, for differing from me in this Matter, without any scandalous Transgression of the Laws of Christ, I would then be in Rebellion against the royal Law of Liberty : But if I withhold any Part of the Counsel of God, or keep up any Truth of Christ, that to me appears for the Profit of his People, (as all his Truths are) tho' thro' Prejudices they may rise up against it ; or if I forbear to profess it on any worldly Consideration, I am, in that Case, a Transgressor of the Law of Christ. If it were as criminal, among the Professors of Christianity, and with some in this Church, to speak against the Jewish Sabbath, according to Col. ii. 16. as it is to speak against that Sort of National Covenants, that some are so zealous of, would it be my Duty

Duty in that Case, to forbear speaking of the Christian Doctrine, of the Change of the Sabbath, and of the Day of Rest that remains to the People of God, Heb. ~~iii.~~ 9, 10? If it ~~iv~~ would, then I'll say, it is not easy to see how Christians should suffer Persecution for the least of Christ's Truths, or how Paul was a Sufferer for Christ, when he suffered from Judaizing Disciples, as well as from the Jews: For, might he not have held his Peace? Why did he needlessly bring a Cross upon himself? And, Why did he give needless Offence to the Thousands of Jews that believed? But I beg Leave to think, Paul was a Sufferer for Christ, and for his Members, in that same Business.

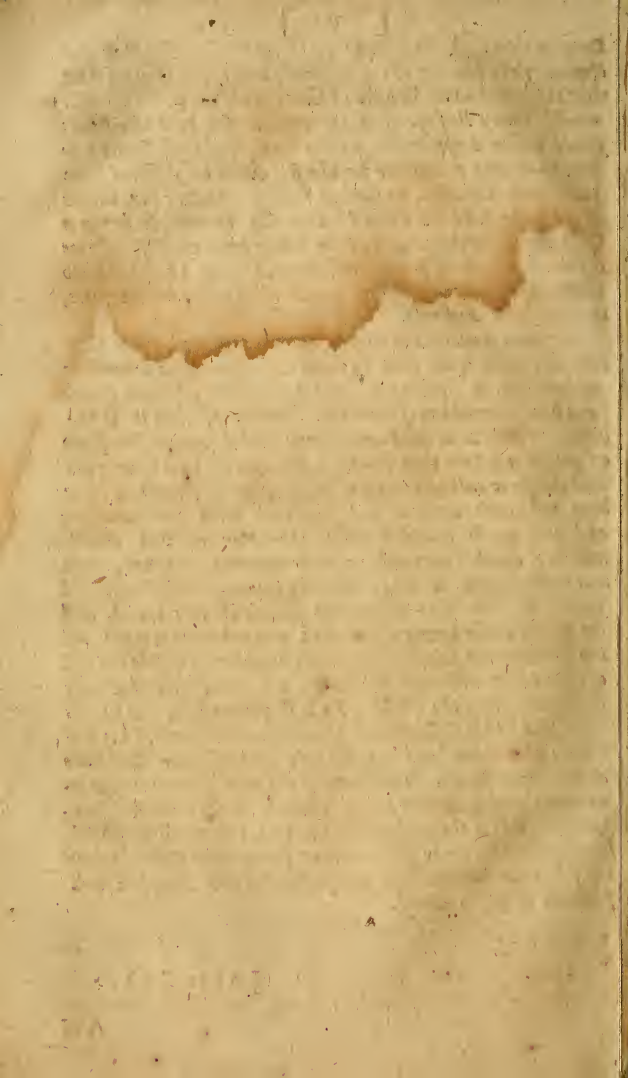
However, now this Matter is already published, more than ever I design'd, and that by them who have been pretending Endeavours, to smother it, and by these very Means which have been intended to smother it. And now, that it is published, it serves to lead you to your Bibles, and to free some of you from a Toke that the Lord Jesus never laid upon you; and chiefly to call you in from these Ways wherein you have been too much divided and scattered from one another, and too much mingled with the Men of this World, and too much engaged in their greatest Concerns, unto more Attendance to that, whereby you are all distinguish'd from the Men that follow the Course of this World, and the Prince of the Power of the Air; and wherein you are all one among your selves, even Christ crucified, the sole Ground of your Peace with God, and with one another, and of your Separation from the World. He is so set forth to you in his Word and in his Institutions, that have the Stamp of his Authority upon them, and he is the only Lord of your Conscience and of your Faith. This is what the new Nature in you agrees to; and whatever Mistakes may be in the Manner of pursuing it, this is the End of what is laid before you in the following Sheets. Pray for me that I may have Ground to call my self your Brother and Companion in the Kingdom and patience of Jesus Christ.

January 26.

1728.

JOHN GLASS.

AN





An ACCOUNT of the RISE
and PROGRESS of the
CONTROVERSY about
the *National Covenants*, &c.

BECAUSE, what has passed in this Country, with Respect to the National Covenants, has been many Ways misrepresented; some have thought it necessary, That a full Account should be given of the Rise of that Controversy, and the Methods taken in managing it. I confess I am a very unfit Hand for this, as for other Reasons; so, because every Body must conclude I am under a Byass in this Matter. But since the Ears of all People have been filled with strange Accounts from the one Hand, Reason requires that something should be heard on the other Part: For no Man should be condemned until he be heard, and it be known what he doth. And if any, that have been offended by what they have heard, will be pleased to allow me a Hearing in this Case, I shall only say, that I hope I shall not wilfully tell a Lye; and when they have heard, I am content they

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pass

pass what Judgment they shall find most agreeable to that Word by which we must be judged at length: For indeed it ought to be *a small Thing with me to be judged of them; or of Man's Judgment; yea, I am not mine own Judge, He that judgeth us, is the Lord.*

I was never worthy to serve God in the Gospel of his glorious Son; but Sovereignty would have it so, and that it should be in a Country generally accounted as Heathen, by the means of our Perswasion in other Parts. When I came to this Place, I ought to have *determined with my self to know nothing, among this People, but Jesus Christ, and him crucified,* and to preach him to an ignorant and ungodly People, as I had heard them commonly reckoned to be. I did not think it my Business to draw them over to any of these little Sects, that have made such Noise in the World; but to perswade them to be Christians; and when I have been asked why I did not insist against Episcopacy in my Sermons for Ordinary, as zealous Ministers had done before me; my Answer was, if they were once Christians, it were then perhaps Time to speak of that. I thought it my Duty to enquire if there were any Disciples of Christ in the Place where I am concerned, and I found a very Few, most of them from other Places, and all of them abundantly zealous of Presbytery.

tery: But having been dissatisfied with some Things in my Predecessor's Managements, and encouraged in that Dissatisfaction by a neighbouring Minister, who insisted much on the National-Covenants, and the Defections of the Church; and some of them being withheld from sealing Ordinances by their own Minister, on Account of their not duly attending his Ministry, were laid open to receive Informations from such as separate from this Church on Account of the Covenants; and I was much surpris'd when I found that they had drunk in many of their Notions, expecting to find no such Thing in this Country. Some of them were abundantly rankled at the Magistracy and present Ministry in this Church; particularly, on Account of the Oath of Abjuration: However, they heard me; but I came to know that they were expecting no Benefit by the Ordinances, on Account of what they called Defections of the Church, and, as is usual with them of that Way of Thinking, magnifying the former covenanting Days, and prophesying of great Days to come, by the reviving of these Covenants; but, as for this Day, expecting no Benefit by the Gospel, nor lying open to its Influence. Thus the holy and wise Providence of God ordered Things; so that this was the first Thing I had to contend with, as a con-

considerable Bar lying in the Way of the Edification of such as professed Religion in the Place. 'Tis true, some, that were of more Discretion, stood with me in this Matter, and shewed me much Kindness; but I was grievously persecuted with the Tongues of those I have been describing, when I began to set my self against their Way: And if it had not pleased the Sovereign Lord to stand by me, and go forth with me in Preaching, so as to bring some to a professed Subjection to the Gospel of Christ, I had undoubtedly sunk under the Opposition I met with from that Sect. But when the Lord gave Testimony to the Word of his Grace, tho' they insinuated Suspicions of Delusion; yet they were in a great Measure silenced, and one of them, a good Man, that died very christianly of late in a neighbouring Parish, forsook that Way altogether, lamenting the Harm it had done him, and communicated with us. Thus the Lord delivered me from this People at that Time, and sent me to them, whom they reckoned as Gentiles, *to turn them from Darknes to the Light*, shewing thereby, *that of Stones he was able to raise up Children to Abraham*. But, after a while, they began to insinuate, upon the young Professors of the Gospel, bad Impressions of the Ministry, and Ordinances dispensed by them, as if there were no real

Benefit to be expected from them; so that some of them have confessed to me that their Edification was marred by these and such like Impressions, till it pleased the Lord to shew them the Snare. I ever abhorred that silly Art of engaging Professors to me by Flattery, and when I reprov'd any young Professors for any Thing unchristian in their Behaviour, if they happened to take it ill, then was the Opportunity for that Sort of People to insinuate upon them, which they did not fail to take, and they were ready to hearken to them in that Case.

All this put me upon thinking, with some Care and Concern, to have my Conscience satisfied concerning the Kingdom of Christ, which that Sort have so much in their Mouths, and concerning the Covenants, without which they can see no Kingdom to Christ. I resolv'd, if possible, to be at the Bottom of this Controversy, and that it should be determin'd to me by the Word of the Lord Jesus, and by that only: And I cannot refuse, but in Process of Time, and by Degrees, I have been directed into such a Way of Thinking on that great Subject, as is not altogether agreeable to the prevailing Notions of the strictest Sect among us; but according to the Truth of Christ in the Word concerning his Kingdom of Heaven, as typified by, and distinguished from his

earthly Kingdom, among his typical People Israel. And I am perswaded that the Lengths, to which many have gone upon the Principles of National Covenanting, setting their Affections upon a temporal earthly State of Christ's Kingdom, have proceeded from Ignorance of, or Inadvertency to this Truth, concerning Christ's Kingdom in the New Testament Church, so much insisted on, by our Lord and his Apostles, in the New Testament, and so little taken Notice of ordinarily among us. This Truth, in my Uptakings of it, was most pleasant and satisfying to me, and gave me a glorious View of the New Testament State of Things under Jesus Christ the Mediator of the New Covenant, and of the Old Testament; as all, one Way or other, referring and pointing to it: But then I had done with National Covenanting, under the New Testament, according to all the Views, that they who are truly zealous for our National Covenants, have had of that Covenanting.

However, if this Humour of them that are not satisfied, unless they see a temporal Kingdom to Christ, had rested in the Place where I am immediately concerned, I had not troubled the World with my Thoughts upon the Covenants, further than in private dealing with my own People: But it did not rest there, for the Professors of Religion

in *Montrose*, the eastern Parts of *Angus*, and in the *Mearns*, began to entertain these same Notions which I had observed in our People. This took its Rise from Mr. *James Trail's* Affair, wherein the People of *Montrose*, who have no small Influence on the Body of the Professors in that Country, were encouraged, in an Offence taken at Mr. *Trail*, by several Ministers in that Presbytery, and in the Synod; particularly Mr. *W-----n*, with his Friends, and Mr. *G-----r*, who pushed that Affair with a Keennefs, and unto a Length that I hope they themselves now repent of: For it issued in the Death of Mr. *Trail*, and in the almost Separation of the Professors in *Montrose* and the *Mearns* from the present Ministry: For upon this Occasion, being encouraged in publick Appearances in Judicatories against their Minister, and in bad Impressions of their Minister, and of the Ministers that either withstood them, or did not shew such Keennefs for their Cause, as they desired; they were thus put in Case to receive the Things, that are spoken by the Dissenters from this Church, on Account of the Covenants. They were also further disgusted at the present Ministry by the Managements of the Presbytery, in the Settlement of *Montrose*; and, tho' 'tis true the Presbytery made them some Compensation

sation, by instructing their Members to the Assembly, to seek the Renewal of the Covenants; yet they came the Length scarcely to hear any, in that Country, but Mr. J — s K — r, and Mr. F — s A — d, and were upon the very Point of total Separation.

About that Time I was called to assist Mr. K — r on the Occasion of his administering the Sacrament, and preached in the Hearing of that People so, as I thought was most suitable for their Case. After Sermon, I was attacked by them, and found them inclining to strange Heights. I did what I could to perswade them to submit to their Minister, and strengthen his Hands, but, for ought I saw, in vain: Tho' afterward, some of them have confessed, that, by what they heard that Day, they were kept in from the Lengths to which they were before inclined. I presumed likewise to give my Advice to Mr. K — r, with Respect to his giving them any Encouragement. I must likewise take Notice, that I found them still more incensed by Accounts they had received of the Edition of the Confession of Faith without the Solemn League. And because I knew how much, not only they, but a great many through the Nation, were distressed with the Judicatories: I thought it was not for the Commission or Assembly to

to give them needless Offence: For I could not understand, why it might not be allow'd to be in the Books as formerly, and therefore, I was concern'd that this Ground of Offence might be removed. But our Business in *Angus* went on.

The Affair of Separation receiv'd a notable Blow in other Parts of the Land by Mr. *Hepburn's* Death; and in my View, the Recovery of this was expected from among us. Therefore question not, but all Pains was taken on Mr. *A—d's* inclining that Way, to lead him off, with the People of *Angus* and *Mearns*, that join'd Hand with him.

It happen'd, if I mistake not, that the Presbytery of *Aberbrothwick* had not, till about this Time, subscrib'd the *Formula* 1711. and, according to the Assembly's Act, they all sign'd it, except Mr. *A—d*; who, being call'd upon to sign it, refus'd; and, by way of Reasons, gave in a Paper to the Presbytery, containing an Account of all the Defections of the Church from the covenanted Work, beginning at the publick Resolutions, and proceeding to this Day. This Paper, as I take it, was, for Substance, the same with another Paper handed about among Professors of Religion in *Angus* and *Mearns*, to be subscrib'd and given in to the Synod, as an Introduction to a design'd Separation. This Paper came to *Dundee*,
and

and one of the People of *Montrose*, with a Separatist in *Dundee*, made an Attack upon that *G. M.* of whom Mr. *Willison* writes in his *Afflicted Man's Companion*. Tho' by the Preface of that Book, the Reader would be ready to imagine, that it were Men of another Stamp he is there speaking of, even such as liv'd in the warmest brotherly Affection with that same *G. M.* and had enough to do to perswade him to hear Mr. *Willison* for some Time, till he found some Benefit by that Sermon of his, on *Psal.* lxxxv. 8. of which he writes; while, it seems, he has not known that the extraordinary Things he there reports concerning *G. M.* took their Rise, and were for the most Part carried on by the Sermons of one of his Colleagues: But whether it were he or they, so they preach'd, and so he felt. And they that are not satisfy'd in the Covenants, are confident that they have said nothing on that Head, or with respect to the Ordinances, but what is agreeable to *G. M.*'s Way of Thinking; yet his differing from them could not have alter'd their Judgment, who have neither the Opinion of Martyrs, nor the Judgment of Men of extraordinary Experience for the Rule of their Faith. However, when this was the Case with Professors, and some Pains were taken in *Dundee* to obtain Subscriptions to this Paper,

(tho'

(tho' afterwards I understood they got none) I had a very melancholy View of Circumstances, with respect to the Profession of the Gospel in this Country. I thought I had seen an open Door to the Gospel among us; People thronging to the preaching of the Word; the Lord's Hand with Ministers; and not a few beginning to shew forth the Fruits of the Gospel in their Life. And on the other Hand, I observ'd them that profess'd Subjection to the Gospel in the Eastern Parts, ready to break off, and Endeavours us'd to draw along with them the People in *Dundee*, who have no small Influence on the Country about; and considering, that this was the Way wherein I found Satan setting himself against the Gospel in the Parish where I preach, I doubted not but this was of the same Kind, and if it took, was the most effectual Way to ruine the Interest of the Gospel in this Country.

Hereupon I thought my self bound no longer to forbear, and reckon'd it my Duty to give the People, so far as I had Access, some Information upon that Point; even as I my self had been taught.

About this Time, Mr. *G* — — r preach'd on a Fast Day within a Mile of *Dundee*, Mr. *W* — — n, and several of the People of *Dundee* being present, and I was also his Hearer. His Sermon was full of the Covenants, without

out any Caution. Of this I complain'd, as most unseasonable, in a Conversation I had with Mr. *W* — *n* that same Night, and having Access to preach the next Lord's Day at that Place, where there was a great Confluence of People from *Dundee* and other Parts, I took the Liberty, when speaking of stumbling at Christ, to tell the People what follows, or to the same Purpose. ' As
 ' the strictest Sect among the *Jews*, in the
 ' Days of our Lord and his Apostles,
 ' stumbl'd at this Stumbling-stone, shewing
 ' a Zeal of God ; so might some in our Day
 ' stumble at him, despising the present
 ' Appearances he makes to them in the
 ' Gospel, and extolling the Fathers, with
 ' the Works of God in their Day, to the
 ' Disparagement of the Works he does in
 ' their own Day : So not knowing or improving the Time of their merciful Visitation, and this through a mistaken Notion of the Nature of Christ's Kingdom, as
 ' if it were of this World, and came with
 ' Observation, and as if his Servants were
 ' to fight for him, taking him by Force to
 ' make him a King. So, that tho' not a few
 ' of the Poor, to whom the Gospel is
 ' preached, are of the Truth, and hear Christ's
 ' Voice, being made willing by his Power,
 ' and tho' the Kingdom of God be come
 ' to us ; yet all is despis'd by these, or at
 ' least

' least, 'tis to them a Day of small Things ;
 ' because there is not an Association of the
 ' Nations, and a Combination of the Church
 ' and State, to make Christ a King by Vio-
 ' lence, and the Power of the Sword ; and
 ' because the whole Nation is not obliged,
 ' whether they will or not, to subject them-
 ' selves to this Kingdom of Christ, or to
 ' feign Subjection to it. The Disciples of
 ' our Lord themselves, while he was with
 ' them, were so much prejudic'd with this
 ' Notion of a temporal Kingdom, that they
 ' could not admit the Thoughts of his
 ' Death, wherein he is the Foundation that
 ' God hath laid in *Zion* ; and they were so
 ' intent upon the restoring that Kingdom to
 ' *Israel*, that they lost the present Benefit
 ' of many of his excellent Sayings con-
 ' cerning his Cross, the Salvation of the
 ' World thereby, and their Duty of follow-
 ' ing him, bearing his Cross. And the
 ' Multitude that would take him by Force,
 ' and make him a King, with many that
 ' profess'd to be his Disciples, went back,
 ' and walked no more with him, when in
 ' stead of the earthly Things they were
 ' minding, he press'd them to a believing
 ' Fellowship with him in his Cross, saying,
 ' *Except ye eat the Flesh, and drink the Blood*
 ' *of the Son of Man, ye have no Life in you.*

Upon this, some Noise was made, and some Offence taken; and after some Time, at another Occasion of the like Nature, I touch'd but a very little upon that Subject; and then the News was, that I was eating in what I had said. I knew what Use would be made of this: For, if that People could but perswade themselves that I had any Remorse, it would be lookt upon as a notable Confirmation to them in their Way; and so better I had never open'd my Mouth on that Subject. Sometime after this, having Occasion to preach in *Dundee*, I took that Text, *Eph. ii. 14.* and preach'd Christ crucified, the Mediator of the new Covenant, the Peace of his People, not only with God, but with one another; and shew'd how he became so, by demolishing the Wall of Partition betwixt *Jews* and *Gentiles*, through his Death and Blood sealing the New Testament, which we have now instead of that which is done away. And I endeavour'd to shew, that the setting up of any other Covenant like unto that old Wall of Partition now under the New Testament, whereby we should be related to God, and to one another as his People, serv'd unto the Purpose of dividing the Lord's People from one another, and joining them with such as had no suitable Appearance of being his. This made great Noise not only in this Country, but

but in other Parts; and Mr. *W* — *n* conceiv'd some Offence at this: However, the Appearances of the separating Party began, after a while, to wax faint, Providence so ordering it.

I was then with Mr. *W* — *n* in the Affair of a Settlement that divided the Presbytery, and found him still at Pains, as I thought, to form them, that stood with him in that Matter, into a standing Party for him in the Presbytery. I was never fond of such Clubbing, and stood as much off as could be; — but one Day when they met I was sent for, and when I came Mr. *W* — *n* began a grave Speech, shewing the Necessity of our holding together, and what a sad Thing it would be if we divided among our selves. Then he signify'd his Offence on the Subject of the Covenants; and, after a little Reasoning upon it, he propos'd Intercourse on that Head by Writing, which I did not altogether decline; but some present signify'd, they could not approve of that, fearing it would turn to a Paper War.

All this while Mr. *A* — *d* was reckon'd to be upon the Point of going off to the Dissenters, and they were expecting him every Day. His Case was lying before the Synod, and I convers'd him upon the Subject of Difference at the Meeting of the Synod in Montrose, October 1725. I had heard several

ral Accounts of him ; but in Conversation with him, I found him a Man of Integrity and Conscience, endeavouring to follow his Light exactly, and willing to receive more ; of an excellent sedate natural Temper ; and, which is a rare Thing among them of that Way, of a truly extensive Christian Charity : So that, tho' I differ'd much from him in my Judgment on that Subject ; yet so much of the Christian Spirit appeared in him, that I thought my self bound to love him. After this Conversation, some Time in *December*, he wrote me a Letter, desiring to know my Mind more fully as to the Covenants, signifying his very freely, and at the same Time shewing his earnest Desire of more Light, as to the Duty of his Day and Place. Upon the Receipt of this, I wrote for him that Letter, which has since gone abroad, and been much complain'd of by them who have thought themselves concern'd so to do. It was done in haste, and never design'd for publick View ; yea, by the Advice of some Friends, I forbore to send it, and wrote to Mr. A ——— d that I choos'd rather to converse with him on the Subject. We convers'd at some Length in a neighbouring Minister's House, and tho', for any Thing I could see, I prevail'd nothing ; yet I was still more engaged to the Man, on the Grounds already mentioned. The Letter
went

went not abroad till next Summer, when the Business of the Covenants began to make more Noise, and severals were very earnest to know the Principles from which I oppos'd these Covenants; but even then, it was given out with great Caution, and it has been surprizing to me to find, that so many had got it in their Hands. However, it is no Secret now, and notwithstanding of all that has been said against it, and all the bitter Invectives against the Author of it, I am nowise ashamed to shew it to the World, that it may speak for itself. I shall only add a few marginal Notes, for obviating some Objections made against it, till such Time as (if the Lord will) I give a more full and distinct Account of the Principles contained in it. The Letter is as follows.

R. D. B.

Yours of the 8. came to my Hand on the 18. and tho' I have had little spare Time since to apply my Thoughts to the Subject whereof you write, and have not presently at Hand the Authors you mention; yet, because you desire a speedy Return, I shall endeavour to lay open to you such Thoughts as I have at present upon that Subject, and that with all Freedom, as to a Brother; intending nothing, if I deceive not my self, but

B

your

your Profit, or my own Conviction; if I
 be in a Mistake, putting Confidence in
 you, that no ill Use will be made of my
 Freedom; desiring also to think soberly
 in a Matter, wherein a great many of the
 Godly in the Nation are of different Sen-
 timents from what I incline to think, and
 to be so much sensible of my Blindness,
 and the strong Byass in me to Error, and
 my Readiness to be deceiv'd, as to ly o-
 pen to Conviction from the Law and the
 Testimony.

My Scruples then with respect to our
 Covenants, especially, the *Solemn League*,
 the Lawfulness of entring into them; and
 therefore, the Obligation of them, take
 their Rise chiefly from the View I have
 of the New Testament Church, and its Di-
 stinction from the Church of the Old Te-
 stament. And, 1. I think it was pecu-
 liar to the Old Testament Church of *Israel*,
 that the Commonwealth and the Church
 were the same (a); so that to be a Member
 of

(a) The Substance of what's pleaded against this, is,
 That the Judicial Law was distinct from the Ceremo-
 nial, the Kings from the Priests, and the Matters of the
 King's Government from the Matters of the Lord's Wor-
 ship in the Temple; and that the President of the Court
 set to judge by *Jehoshaphat* in the King's Matters, was
 distinct from the President of that same Court set to judge
 by

of that Commonwealth and the Church were

by him in the Lord's Matters, 2 Chron. xix. 8, 9, 10, 11. And the whole Argument goes upon the Supposition of the Thing in question, *i. e.* That the Matters of the Lord's Worship in the Temple were not only the most sacred Matters, but the only sacred Matters, and that there was nothing Ecclesiastick, but what belong'd immediately to the Worship of God and the Temple Service: For 'tis alledg'd, that the Nation was *unto God a holy Nation*, Exod. xix. 6. and *the Flock of God*, Jer. xxiii. 1, 2. and that the Kings were Pastors of this his Flock: So that the King's Matters were Ecclesiastick, and thus other Things were of the Church beside the Things of the Priesthood and Temple Service. This is miserably confuted, by telling, that these other Matters were not the Matters of the Lord's Worship in the Temple; therefore they belong'd not to the Church. 'Tis still affirm'd, that the Judicial Law, the Instrument of Government in the Commonwealth, was a sacred Law, tho' it was not the Ceremonial Law; that the Seventy Elders, who received of *Moses's* Spirit for judging in the Commonwealth, Numb. xi. were sacred Officers, tho' they were not Priests, and that the Kings, especially they that sat upon the Throne of *David*, were Church Rulers, tho' they offer'd not Sacrifice, nor were Prophets; as *Jehoshaphat* setting a Court to judge in the Lord's Matters, as well as in the King's Matters. Under the Old Testament, Prophets were Church Officers who were not Priests, and their Business, beside foretelling the *Messiah*, was to give an Account of the Lord's special Providence about that his Nation, according to the Covenant he made with it at *Sinai*. Under the New Testament Deacons are Church Officers, tho' they be not Bishops; and Christ's Kingly Office is truly Ecclesiastick, tho' it be not his Priestly Office; and tho' it would be greatly abus'd, if improv'd any Way to make void his Priestly Office. As to what

‘ were then the same. (b); and the rest of
 ‘ the Nations being Aliens to that Com-
 ‘ monwealth, which was the only visible
 ‘ Church, were without the Church of God,
 ‘ *Eph.*

is said of Excommunication, 'tis desired, that it may be made manifest from the Old Testament, that any excommunicated Person enjoy'd the Privileges of the Commonwealth as before Excommunication. Nothing is now said against the Identity of the *Jewish* Church and Commonwealth, but what is borrow'd from the great *Gillespie's Aaron's Rod*; and I desire, that what he says in the first Chapter against the *Erastians*, may be duly considered. If the main Point, which is there driven against the *Erastians*, be established, tho' it be not done in the same Way, my differing from that great Man is not of such Importance as some would have it to be.

(b) The Profelytes of Justice were as much Members of the Commonwealth as they were of the Church, by their coming within the Bond of the Covenant of Circumcision, *Exod. xii. 48.* and of the National Covenant at *Sinai, Deut. xxix. 10, 11, 12.* 'Tis said, They were not admitted to bear Office in the Government of the Commonwealth; but, Were they admitted to bear Office about the Worship of God, as Priests or Levites? *Ruth* was no Alien from the Commonwealth of *Israel*. It will not be easy to shew the Difference betwixt *Jews*, dwelling in other Nations and coming to *Jerusalem* to worship, and Profelytes in these Circumstances, further than, that the *Jews* were really of the Seed of *Abraham*, and the Profelytes only as of it, by coming within the Bond of the Covenants made with *Abraham's* Seed according to the Flesh; which is the Reason of the Distinction of *Jews* into *Jews* and Profelytes, *Acts ii. 5, 10.* See the Lord's Appointment, *Exod. xii. 43, 48, 49. Lev. xix. 34.*

‘ *Eph. ii. 12. (c).* But in Opposition to
 ‘ this typical Church, which was an earthly
 ‘ King-

(c) The Words of that Text, *Eph. ii. 12.* may be, translated thus, *That at that Time ye were without Christ being Aliens from the Commonwealth of Israel, and Strangers from the Covenants, or Testaments, having no Hope in the Promise, and without God in the World.* I find the Covenants, or Testaments, distinguish’d from the Promises, *Rom. ix. 4.* and ’tis easier to tell how the Promise of Christ, containing the Covenant of Grace, was many Promises, than to give a satisfying Account how one only Covenant was more Covenants than one. However the Words of that Text be render’d, the Sense to me is the same; the uncircumcised *Gentiles* were without Christ, by their being Aliens from the Commonwealth of *Israel*, and Strangers to the Covenant of Circumcision, made with *Abraham’s* Seed according to the Flesh, till Christ, the promised Seed, should come, and subservient unto that great Promise of the Seed, in whom the Nations should be blessed, who was prefigur’d in Circumcision; and by their being Strangers to the Covenant which the Lord made with the Nation of *Israel* at *Sinai*, whereby that great Promise of Christ was inclos’d to the Nation of *Israel*, as it had been to the House of *Jacob* and the Children of *Israel*, by the Covenant of Circumcision before:—And as the uncircumcis’d Nations were without Christ, by their being Aliens from the Commonwealth of *Israel*, as Strangers to these Covenants; so thereby they were without Hope in the Promise of Christ, and did not stand in any Covenant-relation to God, as his Church and People. If the Profelytes, who were circumcised, were not belonging to this Commonwealth by these Covenants, then they were without Christ, having no Hope in the Promise, and without God in the World. Yea, it may be suppos’d, that Profelytes had some Interest in the Privileges of the Commonwealth of *Israel*, who yet knew

‘ Kingdom, (d) the New Testament Church
 ‘ or Kingdom of Heaven, consists not of any
 ‘ one earthly Kingdom, nor of many Com-
 monwealths

not the Covenants of Promise, if thereby were to be understood the Covenant of Grace: For many of the *Jews* themselves knew not that Covenant; tho’ they had more Access to know it than other Men.

(d) That Church or Congregation of the Lord (*Acts* vii. 38.) consisted of all *Israel* according to the Flesh, who were redeemed out of *Egypt* with a temporal and earthly Redemption, to whom the Lord gave the Land of *Canaan*, a Spot of this Earth, for an Inheritance, and who were a holy Nation unto God above all the Nations of the Earth: It is not doubted that *Israel*, according to the Flesh, was a Type of *Israel* according to the Spirit, nor that the Redemption out of *Egypt* was a Type of the spiritual and eternal Redemption, whereof the spiritual *Israel* are Partakers, nor that *Canaan*, the Inheritance of *Israel* according to the Flesh, was a Type of the heavenly Inheritance of *Israel* according to the Spirit: And there is as little Reason to doubt, that the Nation of God, the Congregation of the Lord, consisting of the Tribes of *Israel* according to the Flesh, was a Type of the holy Nation consisting of the true *Israel*, of all the Families of the Earth called out of *Darkness* into God’s marvellous Light, *1 Pet.* ii. 9, 10. and of the general Assembly, the Church of the first born, *Heb.* xii. 23. This is the Nation bringing forth the Fruits of the Kingdom of God. Now when the Kingdom of God is taken from that Nation, that brought not forth these Fruits of it, these two Nations and Congregations of the Lord are not the same Thing, but differ as far as Flesh and Spirit; Earth and Heaven, and the one is cast off, to give place unto the other, of which all, who were of the Spirit of old, are now a Part, according to their Faith in the Promise of it, and their earnest Desires and Hopes.

' monwealths join'd in one ; but of a So-
 ' ciety gather'd out of all Nations into one
 ' in Christ, with *the Spirits of just Men made*
 ' *perfect, and the innumerable Company of An-*
 ' *gels.* 'Tis a general Assembly of the first
 ' Born of all Nations whose Names are writ-
 ' ten in Heaven and who *are redeemed to*
 ' *God by the Blood of the Lamb out of every*
 ' *Nation, Tongue and Language.* And the
 ' visible Church of Christ upon the Earth is
 ' a Society distinct from all earthly Com-
 ' monwealths ; consisting only of such as
 ' in any Nation have a fair Appearance of
 ' belonging unto this heavenly Society, and
 ' not of any whole Nation ; for Christ must
 ' rule every where in the midst of his Ene-
 ' mies: (e) So that, the Church and Com-
 ' monwealth under the New Testament be-
 ' ing distinct, our being Members of any
 ' Commonwealth makes us not Members of
 ' the Church, nor can our mere being no
 ' Members of the Church deprive us of the
 ' Privileges of the Commonwealth ; which
 B 4 yet

(e) Our Lord declares his Will that the Distinction
 betwixt Believers his Followers and the World should be
 some Way visible wherever his People are, and that the
 Controversy between the Seed of the Woman and of the
 Serpent should appear in the Earth, see *John xvii. 14,*
16, 20-21, and Luke xii. 49, 50, 51, 52, 53. Where-
 ever Christ crucified is purely preached and professed,
 there will be a Division among the People because of him.

‘ yet behov’d to be, if the Commonwealth
 ‘ and the Church were the same.

‘ 2. The Commonwealth of *Israel* became a
 ‘ Church by Virtue of the Covenants of
 ‘ Promise, (f) from which the Gentiles
 ‘ were Strangers. These Covenants, as I
 ‘ take it, were the Covenant of Circumci-
 ‘ sion, and the *Sinai* Covenant, including
 ‘ in it the whole Law of Commandments
 ‘ contained in Ordinances. And these Co-
 ‘ venants are called the Covenants of Promise;
 ‘ because by them the Promise of Christ
 ‘ was inclos’d among the Seed of *Abraham*
 ‘ ac-

(f) Tho’ there was a Church in Families from the first Promise, *Gen. iii. 15.* yet the Church of *Israel* was not till the Covenant of Circumcision, neither was the Commonwealth of *Israel* a Church till the Covenant at *Sinai*; for till then that Commonwealth or Nation was not. This Church, which was a Commonwealth, had its Church State first from the Covenant of Circumcision, whereby *Abraham’s* Seed, according to the Flesh, stood related unto God in a temporal Relation, and wherein it was promised, That this Seed should be a great Nation, and possess the Land of *Canaan*, *Exod. vi. 3, 8.* and then by the *Sinai* Covenant, wherein God stood related to that Seed as his Nation and his Kingdom, *Exod. xix. 3, 4, 5, 6, 7, 8.* Thus shalt thou say to the House of Jacob, and tell the Children of *Israel*, ye have seen what I did unto the Egyptians, and how I bare you on Eagle’s Wings, and brought you unto my self. Now therefore, if ye will obey my Voice indeed, and keep my Covenant, then ye shall be a peculiar Treasure unto me above all People; for all the Earth is mine, and ye shall be unto me a Kingdom of Priests, and an holy Nation, &c.

according to the Flesh, and to the Commonwealth of *Israel*, until the promis'd Seed shou'd come; and these Covenants were a Wall of Partition betwixt the *Jewish* Commonwealth and the other Commonwealths and Nations of the Earth, excluding them from Christ, till he should come. Now by the *Sinai* Covenant the *Israelites* held, (g) the Land of *Canaan*, that earthly Inheritance, the Seat of their Church, typifying the heavenly Inheritance, and much of their Happiness in that Land, depended upon their keeping this

(g) Tho' the Lord gave not the Inheritance of *Canaan* by the Law, but by the free Temporal Promise made to *Abraham* (of making his Seed a Nation, and giving them that Land) which the Covenant at *Sinai*, established upon that Promise, and containing the Law, could not disannul; even as it could not disannul the spiritual and eternal Promise of the Seed Christ, and of Blessedness to all Nations in him: Yet notwithstanding, the *Israelites* held the Land of *Canaan* by the Covenant at *Sinai*, and their Happiness in that Land depended upon their keeping that Covenant; as is very evident to any, that read the Blessings and Curses of the Law, as it stood in that Covenant, with the History of *Israel*, going up through the Wilderness to *Canaan*, and living in *Canaan*, and the History of the Captivity, with the Writings of the Prophets. God obliged himself by Promise to make *Abraham's* Seed a Nation and give them that Land, but he did not oblige himself to give that Generation, that came out of *Egypt*, the Land, nor to give any Generation of them Happiness in that Land, whether they kept his Covenant or not.

' this Covenant, and so it behov'd to be fre-
 ' quently renew'd upon the National Breach-
 ' es of it. *Jerem. xxxiv. 8, 17.* And then,
 ' by these Covenants they stood fairer for
 ' Salvation by Christ than other Nations,
 ' walked together as Brethren, and had the
 ' Lords special Presence in their Common-
 ' wealth; so they were a Church by these
 ' Covenants. But now, under the New
 ' Testament, Christ himself, set forth cru-
 ' cify'd in the preach'd Gospel unto all Peo-
 ' ple without Distinction, to be believed in
 ' unto Salvation, is come in the Room of
 ' these Covenants whereby the Promise
 ' was inclosed to the *Jews*. He is the true
 ' Seed of *Abraham*, whose if we be, then
 ' are we *Abraham's* Seed, and Heirs of the
 ' promis'd Inheritance, which was typify'd
 ' by *Canaan*: 'Tis by him alone that we
 ' are made free in the House or Church of
 ' God, when the Servants are turn'd out.
 ' consider *John viii. 33, 34, 35, 36. Gal.*
 ' *iii. 28, 29. and iv. 25, 26.* And there's the
 ' End of the Covenant of Circumcision.
 ' Christ, by his Obedience unto the Death in
 ' the Room of some Sinners, of all Sorts, Nati-
 ' ons, Tongues and Languages, *has reconcil'd*
 ' *both Jews and Gentiles unto God in one Bo-*
 ' *dy by his Cross, having slain the Enmity there-*
 ' *by,* and so hath abolish'd in his Flesh the
 ' *Sinai* Covenant; and has come and preach-
 ' ed

ed Peace to them that were afar off, and
 to them that were near, *Eph.* 2 Chap.
Gal. iv. 24, 30. and there's the End of
 the *Sinai* Covenant, *even Christ the End of*
the Law for Righteousness to every one that
believeth: So that he, set forth fully in
 the preach'd Gospel to be believed in, is
 for a Covenant to the People. *Isa.* xlix.
 6, 7, 8, *Isa.* lv. 3, 4, 5. He is the one
 Thing, by which one Sinner can stand
 fairer for the Inheritance than another;
 He is our Peace, and the only Bond of
 Union and Communion in the Church,
 and by him we have God's special Presence
 in the Church. In a Word, he is all in,
 and unto the Church; so that who-
 soever receives him in the Gospel, is a
 Member of the New Testament Church;
 and a credible Profession of this, jointly
 with others, makes a Man a Member of
 the visible Church. Now to seek the
 Thing typify'd by the Old Covenant else-
 where, or to seek to imitate them by any
 earthly Covenants, or to bring in other
 Covenants into the New Testament Church,
 as a Foundation of Church Communion,
 is in my View cross to the New Testa-
 ment Dispensation, and a Bringing of the
 Disciples again under the Yoke of Bon-
 dage; and therefore by all Means to be a-
 voided: Yet, this seems to me, to be
 done

done by our Covenants, whereby the
 Commonwealth, as a Commonwealth,
 enters into Church Communion, as is e-
 vident by the first Article of the Solemn
 League and Covenant ; wherein yet are a
 great many Things distinct from this Foun-
 dation of Church Fellowship I have men-
 tion'd, and several Things peculiar to the
 Nations of *Britain* and *Ireland*. Yea, any
 Man that glances, may see there's so much
 of the Commonwealth in it, that there is
 some Ground to doubt, whether the Busi-
 ness of the Church or Commonwealth be
 most driven in it; or to suspect there might
 be two Parties, one of which minded
 chiefly the Commonwealth, and their De-
 signs in it: At least, 'tis plain that
 Church and Commonwealth are blended
 together in it ; and yet 'tis a Church Co-
 venant, establishing Church Communion
 upon such a Footing as divided the Mem-
 bers of the visible Church from one ano-
 ther, and mixed in the profane World in-
 to the Communion of the Church.

3 The Church or Commonwealth of *Is-
 rael* had three standing Offices in it, sui-
 table to the earthly but typical Nature of
 it, viz. Prophet, Priest, and King ; all of
 them Ecclesiastick Offices, like unto which
 there was never, nor will be any in any Na-
 tion, but in that heavenly Nation, typify'd
 by

by the earthly Nation of *Israel*, and there they are only to be found in the Person of Jesus Christ ; particularly, he is the only Thing like the King of *Israel*, and the Governors thereof, (*b*) in the New Testament Church, neither is there any other King there but he. If one of the Kings of the Earth be there, he is there, no otherwise but as a Believer in Christ, and a Subject unto him, and whatever Power he has in the Commonwealth, and over every Member of it, whether they be Members of the Church or not, (for there is no Difference as to that Point) yet there is none

(*b*) The King and Governors of *Israel* are call'd *Zion's* King, her Heads and her Princes. *Lam.* ii. 8, 9, 10. See likewise *Ezek.* xxii. 27. *Micah* iii. 11. *Zeph.* iii. 3, 4. Their Office was to feed the Sheep of the Lord's Pasture, his People and Flock, *Jerem.* xxiii from the Beginning. The Kingdom in the House of *David* was a Light before God in *Jerusalem*, the City which he had chosen to put his Name there. *1 Kings* xi. 36. It would require some Assurance to affirm these and such Things of the Kings and Governors of the Nations of this World ; but 'tis our Faith that Jesus Christ is the King of *Israel*, the Lord, our Judge, Lawgiver and King, the Shepherd and Bishop of our Souls, the good Shepherd that gave his Life for the Sheep, and the King over God's holy Hill *Zion*, whose Kingdom is a Lamp or a Light continually before God in the new *Jerusalem*, which is above, and is the Mother of us all, see *Owen* on *Heb.* xii. 22. *Ye are come unto Mount Zion*. See also the *Dutch* Notes on *Luke* i. 32, 33. and *Gualterus* upon that Place

none of his kingly Power in the Church o
 Kingdom of Heaven. Upon this, I think
 our Martyrs suffer'd, and so far they were
 the Martyrs of Christ Jesus; but it wil
 be no Consequence from this, that there
 fore their Notions about the Covenants
 were true, and I bound to embrace them,
 till I see that they were consistent with
 this Point upon which they suffer'd: For
 if the Commonwealth and the Church be
 the same, (as it is by this *Solemn League*)
 then he that is King of the Common-
 wealth, is so likewise in the Church. Yet
 they that renounc'd and burnt the Cove-
 nants, and persecuted such as adher'd to
 them, did so in their Usurpation of the
 royal Prerogative of Jesus Christ, as the
 only King in *Zion*; and so the condemn-
 ing of the Covenants can in nowise justify
 them, who also, for their worldly Ends,
 took the Covenants, and for the same
 Ends threw off the Mask again, which
 they had put on with all the Solemnity of
 an Oath.

However, 'tis plain, that the *Solemn*
League, being a Church Covenant, brings
 in earthly Power into this Church, where-
 of it is the Bond of Communion: It looks
 not like the Kingdom of Christ, where
 such Power hath no Place. His King-
 dom, if it were of this World, his Servants
 would

would fight for him, and force Men into his Subjection : But his Kingdom is not from hence, he has another more glorious and powerful Way of engaging Subjects to him. *I came, says he, to bear Witness to the Truth, every one that is of the Truth beareth my Voice :* But this is heavenly and spiritual, and the Men of this World despise it exceedingly. *Pilate saith, What is Truth ?* But the plain Case is, when a Multitude were to be brought in to the Church, that had no Sense of the Truth, nor any Feeling of the Power of it upon their Consciences, they behov'd to be dealt with another Way, and that was, by such Power as they had a Sense of. And is there any Thing of Christ's Kingdom in this ?

4. The Old Testament typical Church was earthly, an earthly Kingdom ; it had a worldly Sanctuary, an earthly Seat of Worship, and of Church Power : For in the earthly *Jerusalem* were the Thrones of Judgment, the Thrones of the House of *David*. It had an earthly Inheritance, and it had an earthly Glory in it. Yea, there was never an Attempt to imitate it by any earthly Community, that any Way equal'd the outward Comeliness and Greatness of it : Yet it was no more but a Shadow of the heavenly Kingdom of our Lord

' Lord Jesus ; and, abstract from the typi-
 ' cal Relation it had to him and his King-
 ' dom, it had no true Glory in it. Yea
 ' the Covenants of this Church, being earth-
 ' ly, had nothing desirable in them, ab-
 ' stractly from the Promise, and the Sub-
 ' serviency wherein they were laid unto
 ' Christ : For, without him they gender'd
 ' unto Bondage, and could never give Free-
 ' dom, or Boldness of Access unto him ;
 ' For they were legal and earthly : And yet
 ' even in that same Respect, they had some-
 ' thing about them beyond what any other
 ' legal earthly Covenant can ever amount
 ' to. And I call all Church Covenants le-
 ' gal and earthly, that go not upon the
 ' pure Footing of the New Testament Dis-
 ' pensation (i). The Lord plainly intimates
 ' this

(i) Or besides the New Covenant or New Testament
 establish'd upon the better Promises of the Seed of the Wo-
 man, *Abraham* and *David* the spiritual and eternal Pro-
 mises ; even the New Covenant, whereof Jesus is the Me-
 diator, which is another Covenant than that at *Sinai*, and
 prefigured by it, as is plain from *Gal.* iv. Chap. from the,
 21 Verse to the End, *Ezek.* Chap. xvi. verse 8, 59, 60.
 61, 62, 63. *Heb.* viii. from the 6. Verse to the End. *Jer.*
 xxxi. 31, 32. *Heb.* ix. from the 15, to the 23 Verse. Of
 this New Covenant, Baptism and the Lord's Supper are
 the Signs and Seals. God is not now related to any as their
 God ; but in this Covenant which is sealed with the Blood
 of Jesus Christ ; as the first Covenant was dedicated with the

‘ this Distinction between the new Cove-
 ‘ nant and the old, *Heb. viii.* when he says,
 ‘ *I will put my Laws into their Minds, and*
 ‘ *write them in their Hearts, &c.* But now,
 ‘ the New Testament Church is a spiritual
 ‘ and heavenly Kingdom: For the Lord, by
 ‘ ascending to the Father’s right Hand, and
 ‘ entering into the Holiest by his own Blood,
 ‘ has translated the Place of the Church’s
 ‘ Worship (k) from Earth to Heaven, and
 ‘ there is now the Seat of Church Power:
 ‘ (l) There also is the Church’s Inheri-
 ‘ tance:

the Blood of the typical Sacrifices, wherewith also the
 Book of the Law, in that Covenant, was sprinkled: And
 herein it had the Advantage of any religious Covenant
 distinct from the new Covenant, which alone is seal’d
 by the Blood of Jesus Christ. All Engagements unto
 religious Duties in any other Covenant, but that seal’d
 with the Blood of Christ, where we have the Law
 sprinkled with his Blood, are legal. And a Covenant of
 Duties, distinct from this new Covenant, as it is a ground-
 less Imagination, so it is a dangerous Thing to meddle
 with; but it is a most pleasant, warrantable, and safe
 Thing, to engage to Duties requir’d in the new Cove-
 nant, as they stand there sprinkled with the Blood of the
 Mediator.

(k) So says the Apostle, *Heb. ix. 8, 9, 10, 11, 12,*
24,—— For Christ is not entred into the holy Places made
with Hands, which are the Figures of the True; but into
Heaven it self, now to appear in the Presence of God for us.
 See *Heb. x. 19, 20, 21, 22.* and *Heb. xi. 14, 15, 16.* and
Heb. viii. from the Beginning to the 5 Verse.

(l) Where the King sits on the Throne of the King-
 dom, *Psal. cx. Psal. ciii. 19. Psal. xlvii. Acts ii. 33,*

' tance : There the Saints of the Old Testa-
 ' ment are brought into one Church,
 ' and gathered together in one, with the
 ' *General Assembly, and Church of the First-*
 ' *born in Christ Jesus*, in whom, as the
 ' Head, the Things in Heaven, and Things
 ' on Earth are gather'd together. This *Je-*
 ' *rusalem*, which is thus above, is free, and
 ' is the Mother of all them that are Christ's.
 ' *In him we are bless'd with all spiritual Bles-*
 ' *sings in heavenly Places, and are rais'd up*
 ' *to sit with him in heavenly Places*; and by
 ' his Blood we have *Access into the Holiest*
 ' *of all*, which was not of Old made mani-
 ' fest, and that in every Act of the New
 ' Testament Worship. From thence, even
 ' from the Father's right Hand, he rules in
 ' the midst of his Enemies, and makes a
 ' *People willing in the Day of his Power*.
 ' Consider *Eph. ii.* and *Heb. xii.* Why turn
 ' we then again to the beggarly Elements?
 ' Let us seek the Things that are above,
 ' where Jesus sits on the right Hand of
 ' God, and set our Affections on them, and
 ' not on Things on the Earth; and so we
 ' may

34, 35, 36. *Psal. lxviii. 18. Eph. iv. 9, 10, 11, 12,*
 13. And where all the Acts of Government in Gospel
 Churches, which are of his Institution, are ratify'd and
 confirm'd, having also all their Force and Efficacy from
 thence, *Matth. xviii. 15, 16, 17, 18.*

‘ may do in the Ordinances of the Lord’s
 ‘ Appointment in his visible Church on
 ‘ Earth, which are all gloriously subservi-
 ‘ ent unto this Fellowship in the heavenly
 ‘ *Jerusalem*: But, in these Covenants, and
 ‘ the State of the visible Church arising
 ‘ thereupon, I see Nothing but a pitiful Sha-
 ‘ dow (*m*) of the old earthly Church of *Is-*
 ‘ *rael*, which serv’d only for an Example
 ‘ and Shadow of heavenly Things.

‘ Now having thus, in Hast and Confu-
 ‘ sion, endeavour’d to lay before you the
 ‘ View of the Distinction betwixt the Old
 ‘ Testament Church and the New, with
 ‘ which I cannot reconcile the Uptaking I
 ‘ have of the Covenants, I shall next touch
 ‘ at some of the Heads of my Scruples,
 ‘ which have been occasioned by the Things
 ‘ already said. And,

C 2

‘ I. I

(*m*) The New Testament excels not the Old in exter-
 nals, but in that which is spiritual, 2 Cor. iii Chap. The
 Glory of the New Testament is not the Glory of the Let-
 ter, but of the Spirit, and the Glory of the Letter is done
 away to give Place to the Glory of the Spirit; the Sense
 of that Letter. Our Covenants dealt only in Externals,
 and were design’d some Way to exemplify that Letter,
 which is done away, and a poor Exemplification of it they
 were. That Glory of the Letter was but a Shadow and
 Prefiguration of the true spiritual Glory of the New Te-
 stament; yet all Imitations of that same Glory come ve-
 ry far short of it.

' I. I find no Warrant, nor any Shadow
 ' of a Ground, for these Covenants in the
 ' New Testament ; and 'tis strange, that the
 ' Head of the Church, foreseeing all Cir-
 ' cumstances his Church on Earth could be
 ' in, has never given any Intimation of such
 ' a Thing ; but on the contrary, made an Ac-
 ' count of his Church so apparently cross
 ' to the Design of them, if yet they be of
 ' such Moment unto the Church as some
 ' would have them : And it is likewise ve-
 ' ry strange, that, when the Discipline of
 ' the visible Church was most pure in the
 ' first Three Hundred Years, there was not
 ' the least Appearance of these Things,
 ' without which, some go the Length to
 ' refuse Communion with the Disciples and
 ' Ministers of Christ in *Scotland*. And as
 ' for the Old Testament, and what is addu-
 ' ced from thence for these Covenants, I
 ' think it glorious, and manifests itself to be
 ' divine in its spiritual Accomplishment in
 ' Christ, and in his spiritual New Testa-
 ' ment Church ; for when we turn the Old
 ' Testament to the Lord Christ, the Vail is
 ' taken away. It is the Manner of the Old
 ' Testament to shadow forth the spiritual
 ' Things of the New by earthly Resemblan-
 ' ces, and if we seek not the spiritual Ac-
 ' complishment of them in the New Testa-
 ' ment, we will labour, in a great Mea-
 sure

‘ sure, at least, under the same Mistake a-
 ‘ bout them as the *Jews* did, who were so
 ‘ possessed with the Thought of a temporal
 ‘ Kingdom, that they slighted the Appear-
 ‘ ance Christ made to them in their Day.

‘ 2. I see plainly they are Church Co-
 ‘ venants, yea, the very Terms of Church
 ‘ Communion, of walking as Brethren in
 ‘ Love, and enjoying the Lord’s Presence
 ‘ among them, are express’d specially in
 ‘ the solemn League; and yet they are not
 ‘ pure Ecclesiastick, but a great Part belong-
 ‘ ing to the Commonwealth. Yea, the Com-
 ‘ monwealth, as a Commonwealth, enters
 ‘ formally into the League and Covenant,
 ‘ and thereby makes itself a Church; and
 ‘ this Covenant, whereby they become
 ‘ one Church, contains several Articles,
 ‘ which are not Ecclesiastick but Civil, yea,
 ‘ peculiar to the Kingdoms of *Britain* and
 ‘ *Ireland*; very agreeable indeed to a Com-
 ‘ monwealth, and a Church’s being one and
 ‘ the same, as of Old; but very cross to
 ‘ the Nature of the New Testament Church,
 ‘ which is not of this World.

‘ 3. By the Covenants, specially the
 ‘ solemn League, the visible Church
 ‘ of Christ is enlarged beyond the Li-
 ‘ mits, that Christ, the Head of the
 ‘ Church, hath set; because a visible Unbe-
 ‘ liever might, and many such actually did

take these Covenants; neither was their
 taking of them any Evidence of their Faith
 in Christ, in the Circumstances wherein
 they were taken. And by these Cove-
 nants the visible Church is straitned; so
 that the Limits of it in *Britain* and *Ireland*
 did not extend so far as to take in all them
 that had a credible Profession of Faith in
 Christ, and Obedience to him: Christ rec-
 kons all them of his Fold that hear his Voice,
i. e. believe in him, and so obey him; They
 that have a suitable Appearance of this then,
 are the visible Members of his Church; Now
 this Sheep-fold of his is one, and he is the
 one Shepherd over it; but many belong-
 ing unto his Sheep-fold in *Britain* were ex-
 cluded the Communion of this Church e-
 rected upon the Covenant, which made our
 walking, as Brethren, in Love and the
 Lord's Name, being one, to depend upon
 the nearest Uniformity in Religion, Con-
 fession of Faith, Form of Church Govern-
 ment, Directory for Worship, and Catechi-
 sing, and that according to the Example of
 the best reformed Churches; and who these
 are is not precisely determin'd. Yea,
 there are Believers, and visible ones too,
 not a few among us in *Scotland* at this
 Day, that could not with a clear Consci-
 ence, yea, wou'd not swear to these Words
 in the National Covenant. (*But are*
per-

‘ *perswaded only in our Consciences, through*
 ‘ *the Knowledge and Love of God’s true Reli-*
 ‘ *gion, N. B. printed on our Hearts by the holy*
 ‘ *Spirit, as we shall answer to him in the Day*
 ‘ *when the Secrets of all Hearts shall be disclosed)*

‘ 4. The solemn League deprives all such
 ‘ as cannot take it, not only of Church Com-
 ‘ munion, but of the Privileges due to them
 ‘ as Members of the Commonwealth; and
 ‘ upon this the Protesters against the publick
 ‘ Resolutions went; very agreeably to the
 ‘ View they had of the Church and the Com-
 ‘ monwealth’s being the same, according to
 ‘ the Covenants, and very agreeably to the
 ‘ Notion of a temporal Kingdom, which
 ‘ Christ’s own Disciples were very fond of;
 ‘ but very disagreeably to the Nature of
 ‘ that Kingdom, which is not of this World,
 ‘ and which is not advanced by Force and
 ‘ earthly Power, nor comes with Observa-
 ‘ tion, nor to destroy Mens Lives, but to
 ‘ save them.

‘ 5. The Covenants, in my View, pro-
 ‘ ceeded upon the old Mistake of a tempo-
 ‘ ral Kingdom, and from an Inclination, even
 ‘ in the best of these that had the Conduct
 ‘ in that Business, to take Christ by Force
 ‘ and make him a King; and they were
 ‘ plainly designing an Imitation of the
 ‘ earthly Church of the *Jews*, in a Thing
 ‘ wherein it ought not to be imitated. I re-

member I have read, in the Preface, if I rightly remember, of the Book called *Naphtali*, something to this Purpose, (*that Scotland was then the likest on Earth to the Church of the Jews*) and I cannot say that this lessened my Scruples against the Covenants.

6, The Covenants had a Tendency to destroy the true Discipline of the christian Church, which is to be exercised only by such whom Christ hath appointed in the New Testament for that End, and that, not by Weapons that are carnal and earthly, like human Policy and Power, which are the Weapons in a Commonwealth; but by spiritual Weapons, which are mighty through God unto the spiritual Ends, for which he appointed them; and the next Thing I mention will illustrate this further. For

7. The Covenants, in the Way wherein they were entred into, were a Mean of mixing the profane World with the visible Church in *Scotland, Britain and Ireland*; and so they did in a great Measure destroy the Distinction between the Church and the World, which so much concerns the Glory of Christ and the Purity of the Church, that it should be faithfully kept up. It was indeed a Means of avoiding Persecution, to make the Church and the World

World one; but it ruin'd the Hedge of true Discipline, and defiled the Church: *For if a little Leaven leavens the whole Lump, how much more, when the far greater Part is Leaven?* as it was in the Times of the Covenants: And I cannot help thinking, that if the Half of the Concern and Pains, that was taken to purify the Army and the State, had been bestow'd upon purifying the Communion of the Church from such as had not a credible Profession of Faith in Christ, and Obedience to him, tho' they took the Covenants, it would have tended much more to the Credit of the Church, and the Glory of the Head of it: And I am of the Mind, that unto the Neglect of this, and not to any Corruption in the State or Army, is owing the Corruption of the reformed Churches, as to Faith and real Holiness, and their so much lamentable Conformity to a present World: And I had almost said, if I be in a Mistake you'll correct me, That the Purity of the visible Church, and its due Distinction from the World makes more for the Honour of Christ, than that Kind of outward Reformation of many Kingdoms and Commonwealths.

Lastly, The Things that I have found attending a Zeal for the Covenants at this Day, have given me some Disgust at it: For

‘ For as these Covenants have a Tendency
 ‘ to lead off Men from the Foundation, that
 ‘ God hath laid in Zion, and the only Cor-
 ‘ ner Stone in it, (n) by joining other
 ‘ Things, however lawful in themselves,
 ‘ as a Foundation of Church Union and
 ‘ Communion. So I find these, of my Ac-
 ‘ quaintance, that are zealously affected to
 ‘ them, slighting the preaching of the Cross
 ‘ of Christ, and the Appearance he makes
 ‘ in the Ordinances, and the profess’d Sub-
 ‘ jection of poor Sinners unto the Gospel of
 ‘ Christ, where this Zeal for these Cove-
 ‘ nants is wanting; and I find them cool a-
 ‘ bout the one, in their Zeal for the other;
 ‘ yea, however much they declaim against
 ‘ a legal Spirit, some, I believe from their
 ‘ Consciences, but many ignorantly, and
 ‘ many upon Party Views and Designs,
 ‘ yet something of a legal Spirit prevails
 ‘ with this Zeal among these of my Ac-
 ‘ quaintance. And as for what you say up-
 ‘ pon the Head in your Letter anent cove-
 ‘ nanting in Christ’s Strength, with looking
 ‘ for Acceptance through him; it makes No-
 ‘ thing; you know, as to his Righteousness,
 ‘ the

(n) So he is set forth in the Gospel and its Ordinances,
 and so he is the End of the Gospel Ministry, and thus he
 stands in the Confession of his Peoples Faith. *Eph.* ii. 14,
 22. *Eph.* iv. 11, 12, 13. *1 Cor.* xii. 13. *1 Cor.* x. 16, 17.

the Foundation of the Church, and its Unity and Distinction from the World; the Faith of which is at the Root of all christian Duties: The City, which is the New Testament Church, bears this Motto, *The Lord our Righteousness*, Jer. xxxiii. 16. and the Language of the Church is, *In the Lord have I Righteousness and Strength*. I find likewise a Spirit of Bitterness, unsuitable to the Gospel of Christ, attending this Zeal (o), and there is much Vent for Self this Way.

‘ And another Thing that is offensive to me is, their being led by this Zeal into unchristian Principles, about obeying the civil Magistrate, in paying him Tribute, and professing Allegiance to him as the civil Magistrate, and acknowledging his Right to govern, notwithstanding of his Difference in Religion: To all which we are bound by the Command of Christ, (tho’ he never requir’d us to do it in a Church Covenant) and their Principles, as to the civil Magistrate, are, in my Opinion, a Discredit to the Christian Religion.

‘ I am convinc’d, that there are many of
‘ the

(o) If any question the Truth of this, they may be satisfy’d from the Pamphlets that have been lately written on this Subject, and against this Letter.

‘ the Godly that look this Way, and are zea-
 ‘ lous for these Covenants : But the Godly
 ‘ are far from being most exercised about
 ‘ this : For that wherein they are chiefly
 ‘ exercis’d, is, the Thing wherein all Chri-
 ‘ stians, in all Ends of the Earth, are one.
 ‘ I know as lively Christians as are of my
 ‘ Acquaintance that have no Zeal this Way.
 ‘ And ’tis possible, yea it has been found,
 ‘ that there may be great Zeal this Way,
 ‘ where there is no Christianity : For this
 ‘ is much easier, and more agreeable to
 ‘ corrupt Nature, than to be exercis’d about
 ‘ the Foundation God has laid in Zion.
 ‘ Wherefore, *whereto we have already at-*
 ‘ *tained let us walk by the same Rule, let us*
 ‘ *mind the same Thing*, Philip. iii. 15, 16.
 ‘ And the Things insisted on from the 7
 ‘ Verse, are the Things wherein all true
 ‘ Christians, however they may differ in
 ‘ other Things, are every one, according to
 ‘ their Measure, agreed, &c.

There follow’d in the Close of this Letter
 some few Things, serving to dissuade Mr.
A — — d from going off to the Dissent-
 ers, and to perswade him to submit to the
 present Establishment ; which, for what I
 know, have not been taken out in the Co-
 pies of the Letter that have gone abroad ;
 and it is to no Purpose to insert them here.

This Letter was done in *December*, 1725.
 Toward

Toward the End of that Winter I assisted at the Administration of the Lord's Supper in *Dundee*, and staying some Days in the Town, I took Occasion to converse Mr. *W——n* on some Things that were grievous to me with respect to himself, (for then I was so fond as to imagine, that there was free Access among us for the Observation of that Rule of our Lord, *Matth. xviii. 15.*) In the Entry of that Conversation, he profess'd Forbearance as to that Point of the Covenants, if we should agree or hold together in other Things: But in the Progress of our Conference, among other Things, I express'd my Grief, in the most modest Manner I could, at the Way I observ'd of forming Parties in the Presbytery; so that, notwithstanding his alledging I was mistaken in my Thoughts of that, yet he understood, that tho' I had been with him in the late Affair, he could not expect to have me his Follower. It may be likewise notic'd by them who notice their own Hearts, and the wicked Temptations wherewith they may find themselves attack'd on such Occasions, that so it was order'd, some of the People profess'd themselves much edify'd by Means of what I preach'd on that Occasion, as they had also done on former Occasions. And it may be also observ'd, that
some

Something was said in one of my Sermons against the Fellowship of them that profess Christ with the Profane in the Lord's Supper; which Mr. *W — n* took as intended against them. From this Time, at least, I may date his taking Pains in Conversation, even with Ministers, to give them odd Impressions of me, and his making such Insinuations to some, whom he knew to be friendly to me, as gave them Ground to suspect his Spirit rankled on some Account or other; tho' at the same Time, he, as a Friend, desir'd them to use their Influence with me.

I preach'd the Summer following at *Fowlis*, on the Subject of Christ's Kingdom, and spake of it as the Antitype of God's earthly Kingdom in the Old Testament Church; and shew'd, that it was not an earthly, but spiritual and heavenly Kingdom, and that it was not set up, or advanc'd by Force or any Violence, but that Christ reign'd over *a willing People*. I likewise shew'd the Dependence of his Kingdom on his Priesthood, and that he is a Priest on his Throne. Several Explications of Scripture, to these and other Purposes belonging to them, were new to Mr. *W — n*: But he was far from condemning the Sermon, in Conversation with me and some others that

Night:

Night ; rather the contrary : Yet afterwards there was some Noise made about it among the People of *Dundee*, by what Means I cannot say. But I had said in that Sermon, from *Heb. xi. 13, 14, 15, 16,--- 39, 40. Heb. xii. 23. and Isa. xxiv. 23.* some Thing to this Purpose, That the Old Testament Saints; who died in the Faith, and enjoy'd God in Heaven with the Angels, before Christ ascended to the Throne of his Kingdom there, receiv'd the glorious Accomplishment of the Old Testament Promises, and the full Enjoyment of what they were hitherto expecting, in seeing the promised Seed of the Woman, *Abraham* and *David* reigning before them gloriously; and in being Members of this glorious Society, the Kingdom of Christ now erected, and *Fellow-citizens with the General Assembly, and Church of the First-born, in the new Jerusalem* which is above, and is the Mother of all them that do believe; and in partaking with Christ, and al! his Members in all Nations, of that Promise of the Spirit which he receiv'd of the Father, at that Time when he ascended to his right Hand far above all Heavens, that he might fill all Things, and gather together in one the Things in Heaven and Things on Earth. From this Mr. W----- took Occasion to tell some Ministers, sometime after, that I was for a

Limbus

Limbus Patrum; so that one of them enquir'd at me, if it was indeed so.

I preach'd likewise at *Longforgan* that Season; where, speaking of the Access of the *Gentiles* unto Fellowship with God, in his Worship, in the glorious heavenly Sanctuary, the Seat of the New Testament Worship; I told, it was by Christ's doing away, in his Death, the old Covenant, the Wall of Partition, with the Ordinances of divine Service, and the worldly Sanctuary belonging to it, and by the New Testament in his Blood now brought into that Sanctuary; besides which new Covenant, there is no other Covenant in the New Testament Church. Hereupon the Professors in *Dundee*, as I was inform'd, were address'd, by some nearly concern'd in Mr. *W* — *n*, after this Manner, *What is this he is doing with us now? Is he going to bring the Blood of the Martyrs on our Heads? Does he not know the Godly thro' the Nation are offended with him, and can he be any longer born with at this Rate?* And it was at the same Time told, That severals of the Godly in *Fife*, and other Parts, came not to the Sacrament in *Dundee*, or did not Communicate there, because I was there. And it was likewise said, *That they could not bear me, if I did not give over this Way of doing.* By this, or such Means, the Professors in *Dundee* were stirr'd

stirr'd up, and their Minds made evil affect-
 ed against me ; and then Mr. *W——n* de-
 clar'd his Offence, and signify'd, That if I
 insist'd again on that Subject, he would
 preach against me ; and seeing he was to
 preach with me at *Strathmartine*, if I touch'd
 upon it, he would there make a Stand for
 the Truth. This was known at a good Di-
 stance from *Dundee*, a Fortnight before that
 Sacrament, and some were professing their
 Concern and Fear about what should hap-
 pen there, when Mr. *W———n* and I
 preach'd together. Of all this I knew no-
 thing, nor knew I if I would have touch'd
 that Subject at *Strathmartine*, at least I had
 no Design about it ; for I heard nothing of
 this Work till that very Week, when some
 of our People, that had been in *Dundee*,
 told, they were sorry to find the People of
Dundee so offended with me, and to hear,
 that Mr. *W———n* especially was signifying
 great Offence. I was a little surpriz'd with
 this ; but did not altogether give Credit to it,
 till I went in to *Dundee* on the *Wednesday* to
 wait on the Presbytery, and when I was en-
 quiring about this Matter, my Friends in-
 treated me to forbear speaking on that Sub-
 ject at *Strathmartine*, and gave this Reason
 for it, That Mr. *W———n* would preach
 against me if I did, and that the People
 would be much stumbl'd at me. This put

me to consider whereunto all this tended ; but Mr. *W* ——— conversed me the same Day, and the Discourse began with an Account of his being at *Abernethy* at the Sacrament, and of the Offence Ministers and People there had at me, and of my own Friends their lamenting me, (tho' afterwards I was informed, that he himself, with some that went with him from *Dundee*, had a great Hand in raising that Offence there.) Then he desir'd, as it were in a friendly Manner, on Account of the Offence taken, and the Divisions like to arise, that I should forbear any more speaking in Publick on that Subject. I reply'd, That was what I could not engage to, because I took it to be a Truth of Importance in this Corner : And, as he knew I had never publish'd it in Preaching, till I thought the Circumstances of the Profession of Religion in the Country oblig'd me to it ; so I did not know how soon I might be in such Circumstances as I could not forbear it, and be silent, without Sin. At the same Time I told him, perhaps that, and what relates to it, might be one of the Things for which I was design'd. He told me then, he would be obliged to preach against me, and signify'd the bad Consequences of that. I said, he might use his Liberty, and let the People judge ; or if they did not much meddle in it, but receive

ceive that chiefly wherein we agreed, I would not in that Case come altogether short of my Intention. He signify'd, That if I should forbear, he would likewise forbear ; but if I did not, he behov'd to exoner himself. I answer'd, that if he reckon'd so much upon it as he seem'd to do, I could not well understand it to be his Duty, to come under any such Engagement about it ; and for my Part, however I should behave on that Head, I could come under no Engagement. He also told me at that Time of the People, how much they were offended, and that they would not hear me, nor hold Communion with me ; and further shew'd his Fears of my Danger from the Judicatories of the Church ; because some Members of the Synod, who were ill affected to me, would be glad of such an Occasion against me, and he would be sorry to see me expos'd to their Resentments. I answered, it was my Duty to lay my Account with all that, I knew all that they could do. So we parted. It was very natural to be thoughtful about the Tendency of this : And now, when it was likely my Appearances upon that Subject of the Covenants were well nigh at an End, because the Occasion of them was like to cease, observing, that Pains had been taken not only in this Country, but in other Parts, to raise Of-

fence against me on that Head, and to alarm People and Ministers; and finding my self thus address'd by one that knew well my Temper and Way, I did suspect that it was much wanted I should speak more clearly, fully, and exceptionably upon that Point at *Strathmartine*; and what should be the Consequences of that with respect to me, and him that I had now to do with, it was easy to guess. However, it was not my Business now, so much to consider the Designs of Men: Here was a Case laid before me by the holy Providence of God, Whether, on many Considerations of worldly Wisdom, and for Fear of suffering, I should now be silent as to a Truth of Christ, which I had declared some Way before when I was not in such Fear? or, Whether I should, when thus warned, and upon the Matter dar'd, confess that Truth, and thereby expose my self to all the Hurt I am threatned with? In my View there was no Choice here; for I thought my Bible directed me to the last of these Two. Tho' I question not but they, who are for keeping fair with the World by keeping their Faith to themselves, will differ from me in this Point.

Next Day, being the Fast before the Communion at *Strathmartine*, Mr. W——n preach'd, and, in Prayer after his Sermon, he lamented heavily the dreadful Division
and

and Schifm wherewith we are threatned in this Corner, and pray'd, that nothing might be done on this Occasion that should hinder the Communion of Saints; and this Case was class'd with Professor *Simson's* in *Glasgow*, at that Time; as it has been since in the Preface of his late Book, with the Case of such as set up for a middle State: For this is the Way of introducing it, to make it look the more odious to them who are to be inflam'd with Zeal about it. Whereupon I spoke to the Minister of the Place, That, to avoid that great Inconveniency which he had heard of this Day, it would be desirable if he could find out another to take my Turn on *Saturday*; and, as I was afterwards informed, some Letters past betwixt him and Mr. *W——n* upon this Case, Mr. *W——n* desir'd Advice of the reverend Mr. *S——l J——n*, who, tho' he be heartily for the Covenants, thought it best for Peace and Edification, that he should forbear meddling with the Covenants at that Time. He signify'd to Mr. *T——n* an Aversion at preaching with me on the *Saturday*, but after some Intreaty he was prevail'd upon. Mr. *T——n* us'd his Endeavours to get another to shift Diets with me, but could not obtain it. And on the *Thursday's* Night I had bespoke a neighbouring Minister to prepare a Sermon for that

Diet which fell to me, and my Friends were dealing with me, and plying me with many prudential Considerations, to forbear touching on that Head in preaching: Yet when *Saturday* came, I was not satisfy'd with my self that I had taken any Pains to shift preaching at that Time. When I came to the Place, Mr. T——n told me, he had been at Pains to find some other for that Diet, yet could not obtain it: And the Minister to whom I spoke said, he had been at some Pains to meditate a Sermon for me, and it seem'd strange to him that it would not do; so I behov'd to preach. The Minister of the Place with other Ministers friendly to me press'd me much to be silent on that Head. Then came up Mr. W——n, I did not see him, but Mr. O——y undertook the Part of Mediator betwixt us, and told me from him, that if I would forbear, he should forbear; if I did not, so soon as I touch'd on that Subject he would go off and preach none that Day, and some of the People would go off with him. I answer'd, that was a Threatning of a piece with his former Threatnings, and had the same Effect with me. When the Time came that was appointed for beginning publick Worship I went to preach; my Text was, *John* vi. 69. and in speaking of Jesus as the Christ, the promised Messiah, appointed

nointed unto his Threefold Office, I signify'd, That he is therein the Antitype of these three standing Offices in the *Jewish Church*, *Prophet*, *Priest*, and *King*; particularly, that he is in his Kingly Office the Antitype of the Kings that sat upon the Throne of *David*, and of all the Rulers, Judges, and Magistrates that were in that earthly Church or Kingdom of God. And when I came to speak of his Kingdom, I signify'd, that I found my self in such Circumstances, as wherein I was bound to declare my self, and confess my Faith on that Head. So I confess'd, ' *First*, My Adherence to the

' good Confession of the King of Martyrs before *Pontius Pilate*, concerning his Kingdom, *John* xviii. 36, 37. (and I reckon'd

' his Blood wherewith that his dying Testimony was seal'd, of more Worth than the

' Blood of all the Martyrs that ever was

' shed upon the Earth.) He testify'd plainly, that his Kingdom, which he us'd to

' design the Kingdom of Heaven, is not a

' worldly Kingdom; and that it is not set

' up, advanc'd or defended, as the Kingdoms of this World; Either, 1. By human Policy; for it is by the Truth. Or,

' 2. By human Eloquence, and the Words of Man's Wisdom; for it is by bearing

' Witness to the Truth. Or, 3. By worldly

' Force and Power; for his Subjects are

all these, and these only, who are of this
 Truth. And he says, *If my Kingdom were*
of this World, my Servants would fight;
but now is my Kingdom not from hence.
 Some, no Doubt, would think this a poor
 Way of setting up a Kingdom, and joyn
 Issue with *Pilate*, who said, upon hearing
 of it, *What is Truth?* But thus he ad-
 vances his Kingdom. Next, I confess'd
 my Adherence unto the Testimony of the
 Apostles of Christ after his Ascension,
 which they gave to the Spirituality and
 Heavenliness of the Kingdom of Christ;
 in Opposition to *Jews* and *Judaizing Tea-*
chers, who set up for a temporal King-
 dom to the Messiah, and minded earthly
 Things. Lastly. I confess'd my Adhe-
 rence to our Fathers and Martyrs in their
 Testimony to the Kingdom of Christ, in
 Opposition to an earthly Head of the
 Church, and to any Officer in the Church
 not appointed by the Lord Christ; and
 thus I acknowledg'd them to be the Mar-
 tyrs of Jesus. But as far as they contended
 for any such National Covenants, as where-
 by Christ's Kingdom should be of this
 World, his Church and the World mingled
 together, and his People, who are of the
 Truth, and hear his Voice, divided from
 one another, and such as he hath not
 appointed

appointed under the New Testament, but set aside ; so far they were not enlightned.

And this is that, from which they, that were earnestly desirous of more, have taken Occasion to spread such Stories as these through the Nation ; that I had said our Martyrs died as Fools, and that they were Self-murderers. Mr. *Willison* has had the Confidence to tell the World, in the Preface of his late Book, That our worthy Reformers and Ancestors, who fram'd and took the Covenants, or dy'd adhering to them, are reflected upon as unenlightned : As if these, he there points at, had reckon'd them a Set of Men, into whose Hearts the Light of the Gospel had not shin'd ; tho' he might have known that, as they have on all proper Occasions, so thro' Grace, they desire to the End to value the Light, that these Reformers and their Ancestors had ; and reckon that it was, in the greatest Matters, beyond what he or I can pretend to : Yet neither can he himself affirm that they were in all Points enlightned, nor will he justify every Thing that the Martyrs brought in to their Testimony ; and where his Light and theirs differ, he must think they were not enlightned. I know not if he will be pleas'd with what he himself reports in his Book from Mr. *Welsch*, as the Ground of his Sufferings, and the Sufferings of these in his Day, because there is no
Men

Mention of the Covenants in it; for Mr. *Welsch* states their Sufferings upon these two Points, 1. *That Christ is the Head of his Church.* 2. *That she is free in her Government from all other Jurisdiction, except Christ's; yea, as free as any Kingdom under Heaven, not only to convocate, hold and keep her Meetings and Assemblies, but also judge of all her Affairs amongst her Members and Subjects. These, saith he, are the Cause of our Sufferings.* Neither do I know, if he will agree with me in professing a great Regard to the Martyrs on this Account, That, whatever their Light was, they follow'd it exactly, and did not hide it, nor dissemble it for Fear of Suffering. And I may also question if he will be pleased with the famous Mr. *Shiels*, who freely own'd, before his Persecutors, his Dislike of the imposing of our Covenants upon all Sorts of Persons promiscuously: For this was some Reflection on them who fram'd and took them. The Author of a late Essay to prove the perpetual Obligation of the National Covenant, points at some speaking disgracefully of those precious Worthies, who, on the Score of the Matter, and Formality of the National Covenant, suffer'd in their Lives, Estates or Liberties from and after the Restoration, and saying they did but throw away their Lives: As for him, he would not for any Thing entertain uncharitable

ritable Thoughts of them; and with respect
 to them, that sign'd the Bond of the Congre-
 gation, he cannot get himself forced to an
 uncharitable Thought of them. But if these
 Disgracers of the Worthies, whom he would
 have to say, they did but throw away their
 Lives, shall be found to have said no more
 of them, than he himself says of them, who
 subscrib'd the Bond 1557. *to wit*, that he be-
 lieves, *excepting the common Infirmities of the*
Lord's People, they had in View the Honour of
God, the Good of their own Souls, and the
Souls of others; it must be own'd, that he has
 not treated them very christianly. For I
 reckon that it is a very common Infir-
 mity and Imperfection of the Lord's People in this
 Life, that they have not all the Light they
 might have by a due Attendance to the Word,
 laying aside Prejudices, and that they are
 not fully enlightned from the Word in every
 Point of their Actings, even when they are
 acting upon good Designs. But if these, he
 represents so odiously, have not said so much,
 as he himself says, their Charity may be
 compared with his own. He says on the
 subsequent Renewings of it 1559. *to the Co-*
ronation of King Charles at Scone; *I will not*
deny, but that in sundry of those Periods, carnal
Men and Hypocrites might have designed the
Increasing their worldly Interests out of the
Church's Rents; *others, Resentments of the*
 Cove-

Covetousness and the Pride of the Popish and Prelatick Clergy; and, N. B. their own religious Pride and Vanity. And he concludes this Paragraph with this most beautiful Sentence, *It were the most uncharitable to dislike it, on the Score of some pernicious Designs some Persons might have had in going in to it.* But to return.

Mr. *W* — *n*, notwithstanding of his Threatning, heard that Sermon, and was prevail'd upon to preach after he had shewed some Reluctance. He had that Text *Luke xiii. 34.* and introducing himself to the Words, he took Notice of Verse 24. and spoke of the Aversion of Men to Strictness and Diligence in Religion, insinuating a Reflection on them that preach Christ's Righteousness to the Neglect of Holiness, no Doubt, imagining that he was hitting some among us; tho' Christ's Righteousness was the great Subject of his Sermon at that Time, and I thought he insisted more on it than is his Ordinary; but I shall not allow myself to make any Reflection on it. He pass'd over what follows from the 24 Verse to his Text; for what Reason he knows best, and in entring upon his Subject, he took Occasion to declare himself for the National Covenant, and to magnify it as the Glory of our Land, and our Forefather's their entring into it, as the Fruit of the Down-pour-
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ing of the Spirit upon our Kings, Nobles, Barons, and the whole Nation; and he signify'd that that Covenanting was accompany'd and followed with the Effusion of the Spirit to the Conversion of many; withall insinuating, That, for all the gathering to the preached Word among us, and the high exalting of Christ and Free Grace at Sacraments, there is Ground to fear that there is little or nothing of this in our Day. Further, the Covenant was set forth as that which the Martyrs and our worthy Ancestors contended for, and sealed with their Blood; and a Lamentation was rais'd over their unworthy Posterity, that were left to oppose them. He also alledged, *N. B.* That whatever Regard was pretended to the Martyrs, yet it is to be fear'd they are little regarded; and further, he alledged That this Opposition to that Covenanting, with the Arguments levelling against it, is as much against a National Church and a National Confession of Faith; and then the National Covenant was extoll'd under the Notion of a Confession of Faith. The Dreadfulness of this Division and Schism, attending or arising from this Opposition to the Covenants, was represented both in his Preaching and in his Prayer: Withal, it was suggested by him, that Satan is in this Matter transforming himself into an Angel of Light, and

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Prayer was made that the cloven Foot might appear. He also advertis'd us not to look upon the renewing of the Covenants as impossible; for it was easy with God to revive his own Work, and we ought to pray for the Revival of it. This is the Substance of what I remember of that notable Appearance against me, and the Truth confess'd by me on that Occasion, and this fell out on the 6. of *August*, 1726.

It fell Mr. *W* ——— to have the Exercise and Addition before the Presbytery, which met *September* 7. The Text was *Heb.* vi. and *II.* from which he took Occasion to reprove several Sorts in the Church; as them, that made Assurance of Hope to be in the Nature of Faith, and them, that were dissatisfied with the present Establishment on Account of the Covenants; but the main Scope was against me, as the Hearers understood by what had been talk'd of me before: So he reprov'd some among us that spoke reproachfully of the Graces of the Spirit, Repentance and Contrition of Heart, and of the Martyrs, and such as were against Personal and National Covenanting, and then said, he could prove that of National Covenanting both from the Old and New Testament; but for Peace sake he forbore; only recommending it to the Judicatories of the Church, hoping they would take Notice of

of it. In his Prayer, after this Discourse, he affirm'd, That this whole Land was married to the Lord, and related to him as his in Covenant, and this Relation had been often pleaded with Comfort, I think too, with good Success. I took the Design of this Appearance to be that the Presbytery might take Notice of the late Business, and call me to an Account for my Principles with respect to the Covenants. When I found him thus reproaching and endeavouring to draw the Wrath of the Judicatories upon me, I compar'd this with the Fears he had expressed to me, with respect to the Synod, in that Conversation before the Sacrament of *Strathmartine*.

I happen'd to be the last that was called on to give my Mind of the Exercise and Addition; and beside observing, that all I heard of it was beside the Scope and Spirit of the Text, which pressed to a diligent Perseverance in the Work and Labour of the christian brotherly Love, in Order to our having the full Assurance of Hope, I signified my Offence at his saying in his Prayer, That the whole Land was standing in a Covenant Relation to God, and married to him. I also desired that Mr. *W——* might condescend on them of us, who were speaking reproachfully of the Graces of the Spirit, Repentance and Contrition of Heart, and of the

the Martyrs, and were against personal Covenanting, because, for my Part, I knew none of them. As to the Way he took about our National Covenants, passing over the ticklish Point of Proof, under a Pretence of studying Peace, and with the same Breath, calling the Judicatories to fall upon them that differ'd from him, I reflected upon this Piece of Art as most abominable.

The Presbytery, understanding that this Matter made much Noise, resolved to consider of it ; and, after their ordinary Business was over, they heard Mr. *W* — — *n* and me a little : Some, never known to have been for the Covenants, shew'd much Keenneſs against me on this Occaſion, and ſaid I had made an Attack upon the Church, Mr. *G* — — *r* alledged that I had opposed and denyed the Doctrine of the Church of *Scotland*, and that the Presbytery ought to order me to be ſilent, (he has a better Title than ſome others now to appear for the Covenants, having ſhew'd a great Zeal for them before now) but ſome others, particularly Mr. *M* — — *r*, ſaid I could not be ſo condemn'd till I was heard, and that they behov'd endeavour my Conviction in a brotherly Way. For this, and for his Perſeverance in a Profeſſion of Forbearance towards me, he has been a Sufferer ſince that Time; and Mr. *G* — — *r*, who till then was his intimate Friend, has

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given up Communion with him, tho' he has no Ground to suspect that he is dissatisfied with the Covenants. Mr. *W* — — — *n* mention'd an Act of Assembly, enjoining the Deposition of them that spake against the Covenants; and from that he inferred, not that I should be depos'd, far be it, (tho' that Inference was as close as some others he has made) but that I should be censur'd.

I observed Mr. *W* — — — *n* was all along representing me as opposing the Doctrine and Authority of the Church, and the Martyrs, in this Matter; and yet still confining himself to the National Covenant: I told him, before the Presbytery, That, if the National Covenant was the Doctrine of the Church and of the Martyrs, so was the Solemn League; and if he affirm'd not the Lawfulness and Obligation of the Solemn League, he himself held not the Doctrine of the Church, and the Testimony of the Martyrs, for which he seem'd so much concern'd against me. I called for his affirming it in Presence of the Presbytery; but he told he was not obliged to answer my Questions. The Author of the Essay has followed him in this Politick, tho' all his Arguments for the Obligation of the National Covenant are as strong for the Obligation of the Solemn League, and the Matter of it is capable of this same Apology, that he makes for the

ter of the National Covenant; neither will he find that same Defect in it, which he finds in the present Settlement, and the *Confession of Faith*, and *Formula*, in Answer to the seventh Objection, when he says, "*The said Confession and Formula do not expressly contain an Obligation on the Subscribers to stand by one another in the Defence of the Gospel, as the National Covenant, and Bond thereto annexed, do: 'Tis very proper all Ranks be impressed with its perpetual Obligation, especially in that Respect.*" But from what he says in the following Part of that same Paragraph, 'tis easy to guess the Reason of his profound Silence as to the Solemn League, and so to find out what would make some Men as silent about the National Covenant, as they are about the Solemn League. For he says, *But since the gracious Authority, we live under, has not thought fit hitherto to enjoin the Subscribing of the Covenant, and yet, N. B. have removed all Laws that stood against it, we ought at least, freely and openly to acknowledge its Obligation on us and our Posterity.* Our Martyrs had saved themselves from much suffering, if they had but had Conscience enough for this Politick, and this would have saved the Lives of all the Martyrs, that have been killed by Vertue of standing Laws; but the Martyrs of Jesus have been from the Beginning Men of another Spirit.

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Some in the Presbytery shewed Concern that this Matter should not enter the Judicatories, and expressed their Fears of the Consequences; and, after some Contention, it was agreed, That the whole Presbytery should hear the Matter of this Controversy in a brotherly Communing, that they might come to some Understanding of it; so we met again in the Afternoon. Mr. *W* — *n* urged, That the Presbytery should constitute; that so the Business might be done in a judicial Way; but this was declin'd. I, being desired, gave an Account of the Doctrine I delivered at *Strathmartine* on the Subject of Christ's Kingdom and the Covenants; but it seems I had forgot to mention what I said of our Lord's being the Antitype of the Rulers in the Church of *Israel*; yet I desir'd to know if such as were there hearing could remember any Thing I had said more upon that Head, or if they had any Question to put upon that Subject, for understanding my Mind in a Way of brotherly Communing, I was very willing to give them Satisfaction. When none offer'd to speak, Mr. *W* — *n*, being desired by some, said it was not his Business, but the Presbytery's, seeing it was the Church of *Scotland* he was contending for, and then proceeded to tell there was another Thing advanced by me, for supporting my Opinion, which was, that the Kings of *Israel*

were Types of Christ. I freely acknowledged, that I looked upon the Kings, as well as the Priests, to be Types of Jesus Christ. He objected, it was absurd to say that the bad Kings were Types of Christ, and so Heads of the Church. I answered, I saw no greater Absurdity in that, than to say that bad high Priests were Types of the high Priest the Head of the New Testament Church; for it was their Office that was typical, whatever the Men were, and however they misbehaved in the Exercise of it. Then he began to alledge, that this was contrary to the Doctrine of the Church of *Scotland*; for still he endeavoured to bring me under the Lash of Authority. I answered I did not see that, but it rather seemed to be the Mind of the *Westminster* Assembly, in their Preface to the Form of Presbyterian Church Government, examined and approved by the General Assembly of the Church of *Scotland*; where, saying from *Isai.* ix. 6, 7. that *Jesus sits upon the Throne of David, and upon his Kingdom, to order and establish it with Judgment and Justice, from henceforth even for ever*, they seemed to reckon *David's* Throne and Kingdom the Type of the Throne and Kingdom of Jesus Christ; and therefore the Kings, that sat on that Throne in that Kingdom, Types of Jesus sitting in his Throne, and ruling in his

his Kingdom. Then he alledged, that they had cited Places, with relation to the Kings, in the Confession of Faith, and, if what I said was true, they had miscited the Places. When I saw the Thing driven into this Channel, I told him, I had been opening myself in a Communing upon a Scriptural Controversy, and I now observed him lying at the Catch, and watching at least for Matter of Reproach, and if he went on in that cunning Way of doing, I would no more converse freely on that Subject. Upon this, he went off in a Rage from the Meeting, and severals with him, thinking the Conversation was thus ended; but some stayed and conversed me more fully upon it, and we parted calmly; only I found one of them much upon Enquiry to find out something, that might be made look odious, desiring that I should declare if I thought our Covenants lawful Means for advancing the Kingdom of Christ, and I eas'd him, when I freely told him and the rest, that I was not satisfied that they were lawful Means for advancing that Kingdom.

Shortly after this, I had Information of grievous Designs against me, and that the Covenants were to be made use of as the most proper Handle; and that several Ministers in the Synod, who have never shewn much Regard for the Covenants, but have

shewed a Dissatisfaction with me on other Accounts, were preparing for an Attack upon me against the Synod. I was likewise informed, that Mr. *W — n* was holding a Correspondence with them; so I reckoned, if this was true, his Fears, which he some Time professed to me, were coming upon him. But when this began to take Air among the People of *Dundee*, they began to intimate their Dislike of it; Mr. *W — n*, after this, preached at the Sacrament of the *Murrose* very discreetly, and whereas he had spoken odly about the Success of the Gospel at *Strathmartine*, he now told us, that there were never so many converted any other Way, as by the preaching of Christ and his Cross.

Mr. *G — r* preached from *Heb. x. 23*. The great Part of his Sermon was a Description of a Seducer, in order to prevent Apostasy by that Means; and in his Description, he insisted chiefly on them of the most subtle and refined Sort; and this in such a Way, and with such Keeness and Bitterness of Expression, that the whole Hearers, that knew any Thing of the present Controversy, and the Way wherein I have been described, understood it to be wholly intended against me. Many were offended, and some, being moved with an unwarrantable Kind of Zeal, spoke to him after Sermon; and

and, as was commonly reported, declared their Offence in some uncharitable Expressions. This made great Noise, and there were who did not fail to improve it against me.

Shortly after this, I went to the Synod of *Fife* as Correspondent, where I met with some who have shewn Abundance of Zeal for the Covenants. I shall not say how consistently with their other declared Principles. They seemed concerned to hear me upon the Subject, and when I came into Conversation with them, they appeared some of them, at least, willing to give me a fair Hearing upon that Head. But there was a silent Gentleman there that beckned to his Fellow, who thereupon desired to know if I agreed with them as to the Nature of Faith. I told them my Mind very frankly, and we did not agree upon that Point. I cannot help thinking if we had agreed upon that, which is the Point, on which the Hinge of their Scheme turns, and if the Party, with which they are engaged, would have born it; they would at least have used more Forbearance upon the Head of the National Covenants than I have since heard of.

About this Time, Mr. G — r had his Sacrament, and it was noised abroad that, in fencing the Tables, he debarred all such as were against the National Covenants, and

severals, that were there present, took it as pointed against me. Mr. *W*——*n* was there, and I did not hear of any Thing remarkable in his or Mr. *G*——*r*'s preaching; but two Ministers were called from other Parts, and sufficiently informed; and considering their Way of Thinking, something was expected of them; but it seems they fell to preach on the *Monday*, and they were both of my Acquaintance. One of them told me he came there with a Design to make an Appearance against me; till he observed the Heights to which they were inclining, and then he forbore, and the other preached mutual Forbearance. This Disappointment affected them so, that Mr. *W*——*n* expressed some Resentment against these Ministers. I looked upon this as a remarkable Providence. That some Minister informed me, that they were there laying a Project for keeping me from Occasions of preaching publickly at Sacraments.

I was sorry to find, that this Controversy seem'd to have occasion'd a great Diversion in the Minds of People, from what I take to be the main Thing in Christianity: And I endeavour'd to press upon the People to whom I preach, what I think is the Scope of that Text, *Phil. iii. 16*. And from this Time, both in private Conversation and in publick, I have said the same Thing of this

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Subject; as the Apostle said of Circumcision, concerning which, he had a Controversy with the *Judaizing Teachers*, *Gal. iii. 6.* and *vi. 15, 16.* And I have often said, that tho' these Men should, as they speak, exoner their Consciences, in giving Testimony to the Covenants; yet if they would but plainly declare to the People, what they cannot well deny to be a great Truth, even that which is said with respect to Circumcision in the forecited Places, the Controversy would come to an End: But when, instead of this, Methods are taken to inflame the People with Zeal on that Point, and they who differ from them are pointed out in vile Colours in Sermons, and excommunicated from the Lord's Supper, it must be own'd this is not a feasible Way of extinguishing the Flame.

The Presbytery for privy Censures met the Day before the Synod, and when they came to consider of that Business wherein Mr. *W — n* and I are concern'd, I propos'd, that as they had already heard what I advanced at *Strathmartine*; so they should consider what was done on the other Hand, and notice some Things advanc'd by Mr. *W — n*. As, for Instance, his saying, That the Lord determin'd the Hearts of our Kings, Nobles, Barons, and all Ranks, to take the Covenant; and his representing the
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taking of it, as the Fruit of the down-pouring of the Spirit upon them; and his alledging, that the Success of the Gospel was most remarkable under that Covenanting; and that notwithstanding the preaching of Christ and his Grace among us, that was not now to be observed: Thus confining the Down-pourings of the Spirit, and the Success of the Gospel unto these Covenants; which had, in my Opinion, a direct Tendency to encourage People in their Alienation from the present Dispensation of the Gospel, and to lay a notable Bar in the Way of profiting by it; and this besides its being a notorious Falsehood. I also desir'd the Presbytery might consider, what Pains he has taken to make me odious in this Difference from him; particularly by signifying, that Satan was, in this Business, transforming himself into an Angel of Light, and praying that the cloven Foot might appear. I also declar'd to the Presbytery, that it would much ease my Mind, if I could be perswaded that Mr. *W* ———, in his Endeavours against me, is acting only from Principle and Conscience. He profess'd his Sincerity and Singleness in this Cause, and in giving his poor Testimony, as he call'd it, to the Cause of God, endeavouring also to justify himself in what he had said, as I thought, by mincing it; and he said, when question'd upon

upon it, that he did not confine the Success of the Gospel to the Covenants, but, with respect to the Down-pouring of the Spirit upon our Kings, &c. He distinguish'd betwixt the common and special Influences of the Spirit; and he could not altogether deny, when put to it, that he intended me, when he spoke of Satan's transforming himself into an Angel of Light. When I found some in the Presbytery reflecting on my going to the Publick with my Thoughts on that Subject, I offer'd to lay my Reasons, for appearing in Publick, before the Presbytery, which, if duly weigh'd, might satisfy them. The Presbytery did not incline to hear this; and when one said, they had been long kept already, and that I ought to be remov'd, I answer'd, If that was the Mind of the Presbytery, I should remove. The reverend Mr. S——l J——n said, If I should be remov'd, Mr. W——n likewise; which he, after some Shew of Reluctance, condescended to. After a while I was call'd in, and the Mind of the Presbytery was intimated to me by the Moderator, viz. That I should be silent on that Subject of Difference. I desir'd to know if any Thing of this was minuted; and when the Moderator told me, there was not, then I signify'd verbally, That I was so far from acquiescing, that I heartily reclaim'd; Because I was fully satisfied,

tisfied, that what I preach'd upon this Subject is a glorious Truth of the New Testament, the Testimony of our Lord, and a Truth of great Importance at this Day in our Corner; and that it was not, in my View, inconsistent with the present Establishment, as were the Covenants. And, because the Presbytery, in this Sentence, had proceeded too hastily, without hearing the Reasons of my appearing upon that Subject; I further complain'd of this, as most injurious to my Ministry, to shut my Mouth on such a Subject; and at the same Time, to suffer others to represent me in the most odious Terms, and trample my Ministry, with the Truth, under their Feet. And seeing Mr. *G* — now present, I desir'd the Presbytery might take Notice of his Sermon at the *Murrose*; and likewise consider how far he could be justify'd, in excommunicating all them that differ'd from him about these Covenants. He, after some Wrangling with me and Shifting, being question'd by the Moderator, deny'd that he had any View to me in that Sermon at *Murrose*, or in his Excommunication; which, he said, was done after his common Manner, which he had us'd for several Years. Mr. *W* — affirm'd, that the Rise of all this Controversy was owing to me. I answer'd, not to me, but to himself and to his Wife.

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When the Presbytery saw the Contention thus rising hot, they adjourned. After Prayer, Mr. *W-----n* desir'd, that we might converse a little upon that which I spake last, concerning him and his Wife. Upon this nothing but Contention ensu'd, which, when the Members of the Presbytery observ'd, they went off.

Next Day the Synod met at *Dundee*, and at Night Mr. *M-----l* advertis'd the Synod, That there was an Affair of great Importance with respect to the Presbytery of *Dundee*, or some Members of it; which requir'd a Committee of the *Synod* to consider it, and prepare it for the Synod: And therefore desir'd, That a Committee might be appointed. Mr. *J-----s*, *G-----y*, Mr. *W-----s*, and some others back'd this. When this was oppos'd, as a Thing out of the common Road, Mr. *W-----n* shew'd as if he did not desire the Matter should come before the Synod; but seconded the Motion, and said, That the Appointment of a Committee might prevent its coming to the Synod. After some Debate upon it, they were allow'd to lay before the Committee of Overtures what they had to say of the Presbytery of *Dundee*, or any Member of it, and that Committee to consider it, and do therein as they found most expedient. This Committee met next Day in the Forenoon, I resolv'd

ved not to go to the Committee without being call'd, so I did not know what past but by Information. Mr. M——l and others shew'd much Zeal for the Covenants; but especially Mr. G——y, who told over the Substance of that Story concerning the National Covenant, which we have now printed in the late Essay, wherein he fail'd not to make honourable Mention of the mighty Deeds of the Ancestors of his Laird; and when he had told this Story, and profess'd his Zeal, he surpriz'd many with his Tears. Some believ'd that he was an honest hearted Covenanter, and others call'd them *Crocodile Tears*. 'Tis the great Loss of some Men, that they are suspected, even when they appear to be most serious. Others join'd them, in pushing to have this Matter before the Synod, who have nothing less at Heart than the Covenants; yet Providence so ordered it, that it was diverted from coming before the Synod, some friendly to me, yea and some honest Covenanters, and not a few alien enough from me, having their own Views, did withstand its coming to the Synod. The Committee left it to the Presbytery, without so much as taking any Minute of it.

The very Wrath of Man praises thee, and the Remainder of his Wrath thou dost restrain!

Mr:

Mr. *W* ——— *n*, as I was inform'd, gave the Committee an Account of his Sermon at *Strathmartine*, such as he thought served to justify himself; and while he joyn'd them that were thus acting against me in the Committee, he profess'd great Regard to me on the greatest Accounts, and declar'd, he did not desire that I should be severely dealt with; but he needed not, neither was it safe at this Time to appear so openly as before.

Toward the End of the Synod Mr. *M* ——— mov'd in the Committee of Overtures, That there should be an Act made, asserting the Obligation of the Covenants; but neither was this hearken'd to: So they could get nothing made effectual against me at the Synod. But Mr. *Archibald* was before them on the Account of his Appearances for the Covenants, and against the present legal Establishment, as inconsistent with them; and for some Things in his Practice suitable to this Way of Thinking. His Affair was referr'd to a Committee to consider it, and report to the next Synod. He acts from Principle in his Appearance for the Covenants, and when he saw the Humour of some in the Synod, he earnestly advis'd me not to yield till I should see my self in an Error. 'Tis surprizing to see him for Forbearance toward me, while others, that are
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not believ'd to have such Zeal for the Covenants, are exerting themselves so much against me on that Head. But some of them in the Committee declar'd, That they were now resolv'd to preach, and give publick Testimony to the Covenants more than ever they had done heretofore ; and some of them profess'd Readiness to suffer for the Covenants, and burn for them.

Some Time after the Synod, the raising of some Bones out of a Garden in *Edinburgh*, and burying them again in the *Gray Friars* there ; which Bones were said to be the Bones of Martyrs who suffer'd in the Year 1681. was lookt to by some People, and Mr. *W*——— made use of them in the Pulpit in *Dundee*, for a Testimony against the Opposition now made to the Covenants, and against the present Apostasy. Such a Story as this was firmly believ'd by some well meaning People in *Dundee*, That the Spot of Ground where the Heads of these Martyrs lay bore the finest Flowers, and when Mr. *G*——— began to speak against the Covenants, the Flowers wither'd. The Heads of the Martyrs, when taken up, were perfectly fresh, so that their Faces could be known. The Guns of the Castle fir'd on the Occasion of their Burial, and they fir'd as they us'd to do upon some mournful Occasion. They have the more to answer for, that

that thus impos'd upon the poor People. However, if Mr. *W* — *n*, who brought them into his Sermon as Witnesses against me, do not adhere to the Testimony they are said to have given to the *Queensferry* Paper, and the *Rutherglen* and *Sanquhair* Declarations, he stands condemn'd by his own Witnesses. The National Covenant was set forth that Winter in Preaching as being against Popery, and, by Way of Inference from that, Insinuations were made, as if they, that were not satisfied with it, favour'd Popery. But yet there was another Step taken, by whose Influence I cannot say, a Proposal was made in Societies for Prayer in *Dundee*, That none should be admitted to these Societies, but such as should declare themselves for the Covenants: And this Proposal was vehemently oppos'd by an eminent Christian, who had been a Sufferer in the late Times, or a Companion of the Sufferers, and by some others: For by this Time, the more Sober and Judicious of the People were satisfied, That the Covenants ought not to be the Term of Church Communion, and began to observe, That personal Prejudices, and other Things, than mere Conscience, were in the Case. 'Tis true, when severals began to call for Forbearance, there was a great Complaint made by others for the Decay of Zeal; and they la-

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mented the Defection. One Thing is most remarkable, these among us, who had been Sufferers themselves, and Companions of the Sufferers, tho' they be as seriously for the Covenants as any of us that are now appearing for them, yet express Dissatisfaction with Lengths that some have now gone, and the Ways that they have taken in the Defence of them. I know not if these experienc'd Christians, smell the old Prelatical persecuting Spirit in that strange Association, wherein Men of very different Ways, some of them alien enough from the Spirit of the old Covenanters, are joyn'd together against me.

About this Time, there came to *Dundee*, from an unknown Hand, two or three Letters for Mr. A — *ms* in Answer to some Queries which he had written for me, some Time before, as I reckoned, for his own Diversion : He had allowed me to glance these Queries ; but he presently took the Paper away with him, and I saw them no more, till I found them in that first Letter that was writ in Answer to them ; nor did I remember them, having only lookt them over once very slightly. I find the Author of the *Essay* endeavouring, in his own Manner, to point me out as Author of these Letters. I shall not say he knows the contrary, but this I suspect, he's the only Man
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of my Acquaintance that has made himself believe so, and endeavour'd to impress others with it. And now, that I have some Information of the Author of these Letters, I can tell he's no Minister of this Church, as he would make the World believe; nor, for ought I know, was he in Concert with any Minister in the Church, when he did these Letters. However, 'tis not easy to see the Service this Author has done to the Cause he contends for, in his Remarks upon these Letters; and I reckon, he would have shewn more Temper in them, and forbore his Scolding, if he had not had me in his Eye as the Author of them. I did not like the Answer to Mr. A — ms's Queries, and however much Favour the Author shew'd to me, yet I knew the Improvement that would be made of his Performances against me, and seeing Mr. A — ms's Queries had gone abroad, and another was answering for me, in a Way that I could not approve of, I wrote some Counter Queries for him. His Queries, with the Counter Queries, are as follows.

Some Queries for Mr. Adams, occasion'd by his to Mr. Glas.

Mr. A D A M S.

Query i. *HAVE not all Societies a natural and intrinsic Power; to pre-*
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scribe and impose their own Terms of Communion, even by Contract and Covenant, if they have a Mind?

C O U N T E R Q U E R I E S.

Query 1. Must not this Power, even in civil Societies, be limited by the Law of Nature?

Query 2. Seeing the Church is a Society founded solely in the Word of Divine Revelation, must not this Power be wholly regulated by that?

Query 3. Seeing there is no Lawgiver in this Society, but the Lord Christ, is it in the Power of any to impose Terms of Communion among his Subjects, whereby these, whom he forbids us to own as his Subjects, shall have a Right to the Privileges of his Kingdom, or whereby these should be excluded, with whom he commands us to *walk in Love* as Fellow-subjects?

Query 4. Is not Christ's Sheep-fold one, and is it not in his Prayer to the Father, *That his People may be one, that so the World may believe that he hath sent him?* And is there not one Bond of Peace for them all? And if so, in whose Power is it to make a Covenant for this Society, upon Terms whereon he hath never promis'd there shall be an Agreement among them? How is this *keeping the Unity of the Spirit in the Bond* of

of Peace? And how doth this perswade the World to believe that the Father hath sent him?

Query 5. What are your Thoughts of the Controversy which the Dissenters have had with the Church of *England*, upon the Subject of this Query?

Mr. A D A M S.

Query 2. Are not all Churches gather'd and constitute, at least, by implicate Covenanting?

Query 3. Did not the Apostles themselves, in Pursuance of their Commission, Matth. xxviii. 19, 20. bring these they discipled under the strongest Obligations imaginable to profess Christianity, and keep the Unity of the Spirit in the Bond of Peace?

Query 4. Was not the Apostolical Creed, as we call it, originally design'd to preserve Church Communion?

Query 5. Did not the primitive Christians seal and swear it as a Covenant?

Query 6. Was it not enlarg'd, and sworn anew, as Heresies sprung up and broke out in the Church?

Query 7. Does not the very Word Religion, from Religo, import, to bind us together in its Profession and Practice?

C O U N T E R Q U E R I E S.

Query 1. When you have consider'd and answer'd the foregoing Queries, will you not be in Case to satisfy your self as to these?

Query 2. Will not the Independents thank you for the Service you have done to their Church Covenants, by such Queries?

Query 3. By what Means shall these Queries serve to the Purpose of National Covenanting? May they not rather, with the Help of a very little Reflection, push strenuously against it?

Mr. A D A M S.

Query 8. *Be pleased to tell me, what essential Ingredient the subscribing our Confession of Faith, with the other Vows Ministers come under at their Ordination, want of an ordinary Covenant Engagement?*

C O U N T E R Q U E R Y.

Query. How makes this for National Covenanting? And what is this to the Purpose of a Covenant for Christian Communion, as distinguish'd from that which is commonly called Ministerial.

Mr. A D A M S.

Query 9. *Whether the Old Testament Co-*
venants

venants you read of, 2 Kings xi. 17. 2 Chron. xv. 12. xxix. 10. and xxxiv. 3. and elsewhere, may be imitated?

Query 10. If they were Typical, (as I hear you maintain) I ask what they can more naturally prefigure, than our, or such like National Covenants, made, or to be made for Reformation, as plainly they were?

C O U N T E R Q U E R I E S.

Query 1. Did not the Children of Israel become a Kingdom of Priests, and an holy Nation, Exod. xix. 4, 5, 6. that is, a National Church, by Means of that Covenant the Lord made with them at Sinai? And did not God's Church then pass out of the Family-state into a National-state?

Query 2. Was not this Kingdom, under the several Forms of Government, the Lord's Kingdom in a peculiar Way, the Government of it his, and the Throne of it his, 1 Chron. xxviii. 5. and xxix. 23? And was not the Lord offended with that Nation, for desiring a King like the Kings of the rest of the Nations?

Query 3. Was not this State of the Church a Type, and an earthly Shadow of that holy Nation, that heavenly Kingdom, the New Testament Church, which is now erected by the shaking of Heaven and of Earth, and of all Nations, whereby that

State of the Church erected by the shaking of the Earth at *Sinai* is removed, 1 *Pet.* ii. 9. *Heb.* xii. from Verse 22. to the End?

Query 4. Was not the King, with all the Rulers of the National Church of *Israel*, typical of Jesus Christ his Kingdom and Government in the New Testament Church, which is the Kingdom of Heaven? *Gen* xlix. 10. *Isa.* xxxiii. 20, 21, 22. *Psal.* lxxxii. throughout. *Isa.* ix. 6, 7. *Jer* xxiii. 5, 6, 7, 8. *Luke* i. 32. *John* i. 49.

Query 5. Hath not the Lord expressly declared, That his Covenant with his Church now, is not according to the Covenant he made with the *Israelites* when he brought them out of the Land of *Egypt*? How then say we, That we must now have a Covenant in the Church according to that, and seek to imitate it by a Covenant faulty on the same Account, whereon that Covenant was not found faultless, with respect unto the People covenanted, *Heb.* viii?

Query 6. Were these Covenants you point to, any Thing else but Repetitions of *Israel's* Engagements at *Sinai* after their Backslidings? Or, Were they distinct Covenants from that which the Lord made with the Nation at *Sinai*? And may not the same Thing be said of them that is said of the Covenant at *Sinai*, *Heb.* viii?

Query 7. In the Matter of Types, ought not

not the Thing typified to excell the Type, and do not the Things of the New Testament excel their Types, as they are heavenly Things? How then do our National Covenants as such excel that Covenant, which the Lord himself with so great Solemnity made with the earthly Nation of *Israel*, which was his whole Church on Earth?

Query 8. Ought we not rather to look for the End of these Covenants in the heavenly Nation, the Catholick Church, and in the Covenant between the Lord and his Christ, the King of this Kingdom and the People; and between this King and the People; especially seeing the Lord tells us his Kingdom is not of this World?

Query 9. Was there any Thing in that old National Covenant, frequently renewed by the Kings and People of *Israel*, but what is found to much better Purpose in the New Testament, and in the heavenly Nation headed by Jesus Christ himself, than it has in that earthly Nation?

Mr. A D A M S.

Query 11. 'Tis prophesied, Rev. xvii. 16. that Ten Kings or Nations, that had formerly supported the Whore of *Babylon*, shall turn against her, make her desolate, naked, and burn her with Fire; now be pleased to tell

tell me how 'tis imaginable this great Event can be brought about by ten Kings or Nations, without something like National Covenanting; especially if they shall attack the Whore all at once; which, for any Thing I know, they may do?

Query 12. If ten, or rather a greater Number of independent Congregations, should make an Essay to demolish Antichrist, would they not necessarily be obliged to forsake their own Principle, and make use of ours, according to the very first Use of a confederate War?

Query 13. For what Sort of Allies would they make in this holy War without something like our Solemn League to cement them?

C O U N T E R Q U E R I E S .

Query 1. Is it not imaginable, that ten Kings may make the Whore desolate, by withdrawing all that Power and Furniture of theirs from her, wherewith she exalted and adorned herself, and persecuted the Saints; or by forbearing to commit Fornication with her, as some have already in some Measure done, Rev. xviii. 14.?

Query 2. Be pleased to shew me, how it is that these Kings are said to agree and give their Kingdom to the Beast? And how it is that the Kings, who have committed Fornication, and lived deliciously with her, shall bewail and lament for her, when they shall

I shall see the Smoke of her Burning? Or will you not rather wait the Event for a clearer Explication of the Manner of Antichrist's Destruction pointed at in these metaphorical Predictions? *Rev.* xvii. 16. and xviii. 9, 10.

Query 3. Is it not possible, that we may fall into the same Mistake, in explaining these metaphorical Predictions of Antichrist's Destruction, that the *Jews*, and others after them unto this Day have fallen into, in explaining metaphorical Prophecies in the Old Testament, concerning the Kingdom of the Messiah?

Query 4. How is Antichrist, as Antichrist, exposed to a forcible Attack, from the united Power of the Kings of this Earth? Or is worldly Power meet for a Conflict with spiritual Wickedness?

Query 5. Is not Antichrist to be consumed with the Spirit of his Mouth, and destroyed with the Brightness of his Coming? Doth not the Scripture in this speak plainly, and no Proverb? And what is there of the united Force of ten Kings against him in this? And do you know what it was that stood in the Way of his being revealed for some Time? *2 Thess.* ii. 6, 7, 8.

Query 6. Have Independents no other Way of warring against Antichrist, but by worldly Force and Power? Or need they any Thing

Thing to cement them in a holy spiritual War against him, but the Bond of Peace and the Unity of the Spirit therein?

Query 7. Is there nothing of Antichrist in the Use some would make of the Magistrates Sword now for the Church, since Christ hath set aside the Power of this World from his Church; and since the ten Kings have agreed to give their Kingdom to the Beast?

Mr. A D A M S.

Query 14. Whether the Lords of the Congregation acted an honest and warrantable Part at the Reformation, in openly covenanting against Popery, and all its Abettors, as they did Edin. December 3. 1557. Perth, May 31. 1559. Leith, April 12. 1560. Air, September 4. 1562.

C O U N T E R Q U E R I E S.

Query 1. Because I have not present Opportunity for a distinct View of the History of that Time, be pleased to inform me, if it was the same after the Year 1560. as it was before, when they bound themselves together for the Defence of one another in their Profession against that Violence of the Papists, and when it was no National Covenant?

Query 2. Is there no Difference between
my

my defending myself from Violence in the Profession of my Faith, and my compelling others by Violence to profess as I do? And is there no Difference between a voluntary Engagement, and an imposed Covenant?

Query 3. Were our Covenants National by the free Choice of the whole Nation, after Examination of Truth and Falshood according to the Word, as to all the Things engaged to in these Covenants? Or was the whole Nation ever perswaded of the Truth of those Things by the Evidence of the Word? Is it not then an evident Inconsistency, to disclaim Force, and zealously to assert these Covenants as National, which they could never have been without Force, and to assert that every Person in these Nations is under the Obligation of an Engagement, which the greatest Part of the Nation never understood, nor gave their hearty Consent to, and yet deny the Lawfulness of Covenanting without Choice?

Mr. A D A M S.

Query 15. Do not all Casuists own these Oaths and Covenants to be lawful and binding, whose Matter is moral, and Form legal?

Query 16. Is not the Matter of the National Covenant moral, necessary, and antecedently binding?

Query 17. Was it not formally and legally

ly gone in to by King, Parliament, Ministers, and People of all Ranks, and sworn five or six Times for the more Security?

C O U N T E R Q U E R I E S.

Query 1. Is it not necessary that the Matter of the Covenant be known precisely what it is, before it be judged all necessary and antecedently binding?

Query 2. Does the Matter of an Oath or Covenant oblige further than by its own Morality without the Form? Or is the Matter the Oath, otherwise than as put in such a Form?

Query 3. If all the Matter of the Covenant be moral, necessary, and antecedently binding, how far is it lawful for the covenanted to make any Alteration in that Matter at any Time?

Query 4. May moral Matter be sworn to in every Form, wherein it may be cast? Or may it not be cast into such a Form, as that the Oath shall be unlawful?

Query 5. Does a King, Parliament, Ministers and People of all Ranks, their swearing a Covenant with great Formality, and frequently, make the Form of that Covenant lawful, or make the Matter of the Covenant binding in that Form? And is there not Ground sometimes for some Distinction between lawful and legal?

Mr. A D A M S.

Query 18. *What then can disoblige a Protestant Presbyterian Minister at Protestant Presbyterian National Covenant or Confession of Faith, originally designed to preserve us from all Mischiefs of Popery and arbitrary Government ?*

C O U N T E R Q U E R Y.

Query What can disoblige many Protestant Presbyterian Ministers at the great Zeal of some Protestant Presbyterian People for Protestant Presbyterian Covenants, originally designed to preserve us from the Mischiefs of Popery and Arbitrary Government ? And what has moved many Presbyterian Protestants to suspect that the Zeal of that People has sometime received some Encouragement from *Rome* ?

Mr. A D A M S.

Query 19. *For what Purpose is the National Covenant and Solemn League kept in our Books, and Acts of Assembly anent them preserved in Reputation, if they be not still valuable Parts of our Constitution ?*

C O U N T E R Q U E R I E S.

Query 1. Is our Constitution entire without

out the Covenants, valuable Parts of our Constitution?

Query 2. Are the Covenants standing in our Constitution at present by their being printed in our Books, and by the Reputation of the Acts anent them? And be pleased to shew me with whom of us it is, that the Acts of Assembly anent them, have such Reputation, and if there be no Difficulty about printing them in our Books?

Query 3. And are we by this Means to convince them, that our Constitution is entire, who count it far otherwise, for the Want of these Covenants?

Mr. A D A M S.

Query 20. Does it look fair then, after one has got himself into our Communion, to quarrel the Lawfulness of our Covenants, the Bredches whereof are frequently given as Reasons of Fasting and Humiliation before God?

C O U N T E R Q U E R I E S.

Query 1. Are the Covenants the Term upon which he came into that Communion, who now quarrels the Lawfulness of them?

Query 2. If they had; might he not possibly see the Unlawfulness of them in that Communion, which yet he might not see before? And is it not fair to tell it, when he sees it?

Que-

Query 3. If there be a notable Breach of them in our present Establishment; or, if the present legal Establishment be inconsistent with them, as some conceive, they will be making Enquiry, if this be acknowledged among the rest?

Query 4. Is there not Ground to acknowledge the Sin of Perjury, if it be, as it cannot well miss to be, in the National Swearing of such Covenants, as well as Perjury in that Breach of them?

Query 5. Will the Querist upon no Terms hold such Communion with any that scruple to acknowledge Things sinful under this precise Consideration, as Breaches of such National Covenants?

Mr. A D A M S.

Query 21. *What Account would the Church have made of such a Practice in the Days of Yore?*

C O U N T E R Q U E R Y.

Query Does not this Query plainly suppose a Difference betwixt the Days of Yore and these Days with respect to the Covenants? And if the Querist will clearly and candidly shew that Difference, may it not be enquired how this Query consists in the Scope of it with the Scope of some foregoing?

Mr. A D A M S.

Query 22. Is it yet imaginable, the Church, after so long maintaining the Lawfulness of National Covenanting, will all on a sudden go into the Independent Way of doing Things?

C O U N T E R Q U E R I E S.

Query 1. Is a Dissatisfaction with the Covenants a sufficient Ground for holding a Man as an Independent? Have not Presbyterians been dissatisfied with these Covenants before now?

Query 2. Who was so fond as to imagine, That a Presbyterian Church would of a sudden be of the Independent Way, even tho' sometime the main Body of such a Church has of a sudden gone into another Way, seemingly more inconsistent with the Covenants?

Query 3. Is it not lawful and sometimes absolutely necessary, to declare some Truths of the Gospel, where there is no Ground to imagine that the main Body of such a Church will give their Assent to them?

Mr. A D A M S.

Query 23. Is the Zeal, Blood and Treasure spent by our worthy Ancestors in framing and handing down our Covenants, to be forgot all at once? And must we now reckon no more

up-

upon our Martyrs, than as so many Fools and mad Men?

COUNTER QUERIES.

Query 1. Cannot the Zeal and Blood of our Ancestors be had in honourable Remembrance, without justifying all Things in their Manner of doing? Is there no Mids between Madnes and unerring Wisdom? Or are worthy Ancestors to be followed any further, than as they follow Christ?

Query 2. Does the Querist, or any other Minister upon the present Establishment, undertake to justify every Thing that the Martyrs stated as one of the Grounds of their Suffering?

Query 3. Does he, that now confesses his Dissatisfaction with these Covenants, give any Intimation of his reckoning our Martyrs Fools and mad Men; but on the contrary, does he not on all Occasions shew a sufficient Regard to them; and would these Martyrs, if now alive, thank any Man for putting their Judgment in Place of his Bible?

Query 4. Has there not been such a Thing seen in the World as Men building the Tombs of Martyrs, magnifying them much, and, in their Manner of magnifying them, bewraying a Spirit of Persecution;

and so shewing themselves the Children of them that killed the Martyrs?

Query 5. Did they not well that suffered, bearing Witness unto the Kingdom of Christ in the Church, in Opposition to such Offices and such Dominion in it as he hath never instituted, but on the contrary discharged? And may they not also do well, who may be helped to contend unto suffering against any Covenant in his Church, which is not of his making, or against any such Covenant, as he hath removed by his Death, and by his dying Testimony, and his royal Authority in the Church?

Mr. A D A M S.

Query 24. Does not the inveighing against the Covenants gratify the Enemies of our happy Establishment, as it doth at the same Time grieve the Hearts of its best Friends?

Query 25. Do not they, who are guilty this Way, justly deserve to be reckoned Malignants, according to the very first Sense and Use of that Word?

C O U N T E R Q U E R I E S.

Query 1. Has not the same Argument sometimes been applied to very bad Purposes. *John viii. 48.*?

Query 2. Is there not a grievous Complaint among some who profess to be good Friends

Friends to Presbyterian Government now established, That in the publick Actings of Church Judicatories, there is not always a due Tenderneſs ſhown this Way? And, if the Querift will manifeſt that ſuch a Complaint is groundleſs, will he not be in better Caſe to ſatiſfie himſelf as to theſe Queries; or at leaſt to ſympathiſe with him, whoſe Lot it is, it ſeems, to be thus reproached?

Query 3. How far would the Enemies of this happy Conſtitution be gratified, if they underſtood the Caſe? And is it to be expected That, after ſo much Zeal ſhown againſt this Eſtabliſhment, they will all of a ſudden fall in with Principles ſtated in a direct Oppoſition unto theſe Things, for which they and their Anceſtors have ſpent ſo much Treafure and Blood, and, they ſay, Zeal too?

Query 4. Who is there of our beſt Friends duly informed, and not prejudiced by Miſ-information, that has not peculiar Deſigns of his own a driving; and whoſe Conſcience is influenced in this Matter by the New Teſtament Spirit and Light of the Word, whoſe Heart is grieved in this Caſe?

Query 5. Muſt we bear Witneſs unto no Truth of the Goſpel, nor againſt any Thing inconſiſtent with it, till we are ſatiſfied that all the beſt Friends of our Eſtabliſhment will be pleaſed with ſuch a Teſtimony? And if we be to go to them, and leave the

Word in all our Searches after Truth; how shall we be their Teachers, and they be made wiser by us?

Mr. A D A M S.

Query 26. What Satisfaction then can a Minister of the Gospel of Peace have in propagating, on all Occasions, an Opinion, which cannot miss to inflame his Mother Church; which, with Submission, I think, were it true, yet would serve for all its Uses, tho' he kept it to himself?

C O U N T E R Q U E R I E S.

Query 1. Is it not the Duty of a Minister of the Gospel of Peace to set himself against any Thing inconsistent with it, as it is a Gospel of Peace; and against every Thing that serves to break the Peace of the Church? And what will be to blame, if any Church be divided by this?

Query 2. Has not this covenanting served to divide the true Members of the Church of Christ in these Lands? Is there not a Party in these Days divided from this Church on the Account of these Covenants? And is there no Offence taken at this Church, the Gospel of Peace, and the Ordinances dispensed by the present Ministry, on this very Account, by not a few that profess to be Presbyterians in this Country at present?

Query 3. What is there in this Opinion
with

with respect to the Covenants, inconsistent with the Gospel of Peace, or that serves in the least to break the Bond of Peace or the Royal Law of Charity amongst Christ's Disciples, the Children of the New *Jerusalem* above, which is the Mother of us all?

Query 4. Where have you learned to call any other Church your Mother now, but that *Jerusalem* which is above?

Query 5. May not all unbiassed Hearers be left to judge, whether these Sermons, wherein this Dissatisfaction with the Covenants was confessed, or these, wherein the Covenants have been so much magnified, have favoured most of true Schism?

Query 6. Is it lawful for a Minister of the Gospel of Christ to keep any Thing to himself, when the Circumstances of Christ's professing People necessarily require the Knowledge of it; and when they are manifestly at a Loss as to receiving Benefit by the Gospel through the Ignorance of it, and when he is dar'd to declare it?

Query 7. Unto what Use then can such a Truth serve, being kept to himself, but to break the Peace of his own Conscience, and be a Fire in his Bosom?

When he had considered these Queries, he desired me to read his Answer to the Letters, and gave me one single Query for them all; to which I gave an Answer, and

I have had no more of his writing since. That Query with the Answer is as follows.

Another Query from Mr. A D A M S.

Query Where the Odds lies in 900 Parishes covenanting congregationally ; and a Nation's doing it, of the same Number, in the same Way, and upon the same Subject?

(The A N S W E R .)

Answer For clearing the Question, it is necessary that we understand the Terms : And, 1st, I suppose, from what has past betwixt us, and from the View I have of the Query, it is a Church Covenant that is intended.

2^{dly}, By a Nation, I must understand either first, and most properly, the Politick Body. Or, 2^{dly}, Every Person in the Nation. Or, 3^{dly}, some Persons, perhaps of all Sorts in the Nation singled out unto a certain Purpose ; as they, that are redeemed out of every Nation, and are the first Fruits to God and the Lamb, are frequently called in Scripture, the Nations and the Kingdoms of the World, of which the Kingdom of God is made up.

3^{dly}, By a Parish that Covenants ; I must understand either 1st these in such a Place fit for Covenanting, *i. e.* The People of Christ professing themselves Strangers on Earth,

Earth, and Sojourners among the Men of this World, in the Place where they live together, according to the Import and first Use of the Word among Christians. See the Inscription of *Clemens Romanus's* first Epistle to the *Corinthians*, ἡ ἐκκλησία παροικῶσα Ῥώμην τῇ ἐκκλησίᾳ παροικῶσιν Κορινθίον. Tho' sometimes it also signifies *Fellowship*, and 'tis us'd in the second Epistle commonly ascrib'd to *Clemens*, to signify that Fellowship which we ought not to have with the Men of this World. ὅθεν ἀδελφοὶ καταλείψαντες τὴν παροικίαν τοῦ κόσμου τούτου, ποιήσωμεν τὸ θέλημα τοῦ καλεσάντος ἡμᾶς καὶ μὴ φοβηθῶμεν ἐξελθεῖν ἐκ τοῦ κόσμου τούτου λέγει γὰρ ὁ Κύριος ἐσέδεσθε ὡς ἀρνία ἐν μέσῳ λύκων, &c. Which, if you please, you may reconcile with some Kind of Covenanting; and this was the Covenanting in the first 300 Years of Christianity. And you must bear with me, in quoting another Passage in the first Epistle of that same *Clemens*, Τοῖνυν κολληθῶμεν τοῖς μετ' ἐνσεβείας ἐιρηνεύουσιν, καὶ μὴ τοῖς μετ' ἰποκρισεως βελομένοις ἐιρηνῆν. Or, 2dly. All the Persons inhabiting such a Bounds assign'd by the civil Magistrate, as in the Query; which supposes *Scotland*, with all its Inhabitants, to be divided into 900 Parishes.

Now, *First*, Taking *Nation* in the third Sense, and *Parish* in the first Sense, it belongs not to the Controversy, nor to the Query, as I take it, to shew where the Odds lies. Or if it do, then supposing the Nation

tion

tion so consider'd to consist of 900 such Parishes, the Odds between the 900 Parishes covenanting Congregationally, and the Nation's doing it in the same Way, (*i. e.* Congregationally) will be none at all.

2dly. Taking *Parish* in the second Sense, which is intended in the Query, and *Nation* in the most proper Sense, as such a politick Body, with all its Policy, Power and Government, Ranks and Orders of Men in it, and Representatives; and then the Odds betwixt 900 Parishes, in which all the Persons belonging to that politick Body are contain'd, their covenanting congregationally, and the Nation's doing it, is very plain. And I reckon you will not find it easy to reconcile a Nation, in this Sense, its entering into a Church Covenant, under the New Testament, with our Lord's good Confession before *Pilate*, concerning his Kingdom; nor with the Notion the New Testament gives us of a *Christian Church*.

3dly. The Odds between 900 Parishes covenanting Congregationally, and a Nation (taking it in the second Sense) made up of that Number, its doing it in the same Way, is the same with the Odds between 900 Parishes covenanting Congregationally, and 900 Parishes covenanting Congregationally.

In his Answer to the Letters, he pointed plainly

plainly to a neighbouring Minister as the Author of them, and treated him not very discreetly. That Minister complain'd of this, and solemnly declar'd he had no Hand in them, at the same Time signifying, as he well might, That Mr. *A——ms*'s Answer did not afford him any Satisfaction upon the Subject of controverfy. And it was not civil, after his solemn Declaration, for Mr. *A——ms* and others, still to insinuate their Suspicions of him as the Author of these Letters.

I was invited that Season by two of the Ministers in *Dundee* to assist at the Sacrament there; but understanding that Mr. *W——n* was wrestling against it, and that it would be grievous to him, unless I were brought there under some Limitations, I refus'd to come, without an unlimited Invitation, with the Consent of all the Three, as formerly. In the mean Time, many of the People urg'd my being there, and when he saw that it was not safe to resist, he yielded. This, with some other Things that appear'd on that Occasion when I was there, gave him such a *Vidimus* of the People, as made him lament on the *Tuesday* after in his Sermon, That so few were appearing for the covenanted Work, and exhort the Few that adhered to it, to plead for it.

After the Synod in *October*, some expected,

ed, that the Presbytery of *Dundee* would take this Business again under Consideration, and bring it to some Bearing before the next Synod: But, whatever Pains were taken to this Purpose privately, yet it seems the Presbytery did not meddle with it. Better Things were expected of the Synod, which met at *Aberbrothwick*, April 18. 1727.

There was a grievous Complaint enter'd in the Committee of Overtures against these Letters, that had been writ in Answer to Mr. *A — ms*, and they were design'd much the same Way, as in the Title Page of the *Essay*. Withal it was alledg'd, That there was the more Reason to take Notice of these Letters, that in the Presbytery of *Dundee* there had been a Speech made, by a Member, in Favours of them. Mr. *W — n* made a very zealous Speech on this Occasion; and took Notice of another Writing, (meaning, as I took it, my Letter to Mr. *Archibald*) wherein our solemn Covenants were represented as contrary to the Kingdom of Christ. He insisted much to shew, That this Opposition to the Covenants, if not taken Notice of, would be a Mean of hardning them that had separated from the Church, and forwarding others out of the Church that inclin'd that Way. He also alledg'd, That Ministers and others thro' the Nation were much

much offended, that this Attack upon our Covenants was born with. In this he was seconded by Mr. *G*———, who told, That a reverend Minister had written in Defence of the Covenants, and that it would give much Offence, if more Notice was not taken of this Attack upon them. The Letters, that were only made use of to introduce the Subject, dropt some Way or other in the Progress of such Discourses; and the Conclusion driven at was, That without naming any Person, (for that was carefully avoided at this Time, as some think, to keep the People easy, till the Matter should be brought to some better Bearing) the Synod might make an Act, asserting the Obligation of the Covenants. This was resisted by severals, but there was no Rest with fervent Speeches and Threatnings, till a Committee was appointed to consider of this Matter, and draw up the Form of an Assertory Act. When they met, I was inform'd, that Mr. *W*——— offer'd a Draught, which was not gone in with; as being too particular. Most Part in the Committee were not for an Act at all; but being told, if there were no such Act, many in the Synod would protest, and there would likewise be a Libel against me; they were thus frighted into a general smooth Form of an Act, which should, one Way

or other, please the most Part: So it was brought in to the Overtures, and it was to this Purpose, (for I don't well remember the Words) That, because severals were complaining of Ministers and Judicatories, their not shewing sufficient Regard to the Covenants, therefore the Synod declar'd their Regard to the Covenants, agreeable to the Word of God, the *Confession of Faith*, and *Formula*; and design'd to discourage all Disparagement of them, and of these that suffer'd for them. When this came into the Overtures, and the Moderator was enquiring the Mind of the Members upon it, Mr. A ———'s Judgment was also asked, upon which I desir'd, That seeing it had been represented, that the Dissatisfaction with these Covenants shewed by some, hardened them who separated from the Church, and inclin'd others to Separation, and seeing Mr. A ——— was the fittest Man to inform the Synod of that, being one that inclin'd that Way, and appear'd for the Covenants, as I thought, from Conscience, and not from any private Design he was driving, he might be heard upon that Head. He was heard, and he said to this Purpose, That they, who had separated for the Sake of the Covenants, lookt upon the Ministers of this Church as of two Sorts; the one materially denying the Covenants, and formally professing them;

hem; the other formally denying them : And they lookt upon this last Sort as most ingenuous. And as for them that had not yet separated, he could speak best for himself; and for him, he declar'd, that what I had advanc'd against the Covenants had made him more easy. This Speech gave much Surprize in the Synod. A certain Member, (the same, perhaps, who in his printed Remarks on the scandalous Letters, endeavouring to palm them upon me, says, — But when he brings them all to Mr. F — A — d's Temper, it seems he'll be in a better Humour) complain'd, That I had brought him there as a Coy-duck; others said, They could not understand him, for he did not act consistently with himself; and the Moderator said from the Chair, That this was, because I had brought him over to my Way of Thinking. To which I reply'd, That if it was so, the Principles advanc'd by me, it seem'd, had not forwarded him in his Separation from the Church. I desir'd to be heard upon this Draught of the Assertory Act, being a Member of the Committee; and first, As to the Reason given for the Act in the Beginning of it, it could not appear to the Synod to be a Truth: For except that, perhaps, some few Ministers had been complaining to a few People, and they back to them again, or that some Ministers

nisters among us had alarm'd others in other Parts with odd and partial Accounts of this Business, I doubted not but the best Part of the People, that stood well affected to the Church in this Corner, and the wisest Ministers in the Nation, were far from being inclin'd that this Matter should be before the Synod at this Time. And next, I desir'd it might be determin'd, what was meant by the Covenants, and if it was both the Covenants commonly call'd *National* and the *Solemn League*? Further I alledg'd, That when we asserted our Regard to these Covenants, agreeable to the Word, *Confession* and *Formula*; this was capable, and very like to be taken two Ways: For some would take it to import no more but this, That they asserted the Covenants, only so far as they thought them agreeable to the Word, *Confession* and *Formula*; and others would take it to import, their asserting that these Covenants are agreeable to the Word, *Confession* and *Formula*: So there was a Juggle in it; and therefore I desir'd that it might be determin'd what it is we are to assert, that it may be known what we are doing in a Matter of such Importance. Then it went to the Vote in the Committee of Overtures, Whether this Form of the Act should be transmitted to the Synod? Several voted against it, some were not clear, and it carried

carried *Transmit*, by a Few. When it came before the Synod, I propos'd the same Objections as in the Committee, and found, That the Managers had agreed to take away the Letter (s) from the Covenants; so it was struck out by Consent: Only Mr. *A——d* reclaim'd; and, I think too, Mr. *W——n* said, There were other Covenants beside the *National Covenant* and *Solemn League*, which it might point to, and instanc'd the *Band of the Lords of the Congregation*. Hitherto the *National Covenant* had been set forth as one and the same with that Band; but now there was a Distinction made to serve another Turn. Yet the Author of the *Essay* holds by the first Notion, and makes as if he would draw in not only that Band, but the Faith and Patience of these Saints, *Hamilton, Wisbeart, Miln*, and others before that Band; and not that only, but the State of Matters under *Donald I.* and afterward all into the *National Covenant*: Tho', if he had gone no further back than the Castle of *St. Andrews*, some think he had trac'd them far enough. However, now thus was the Letter (s) put out, and by a Dash of the Synod's Pen was formally blotted out the Testimony (to use the Stile of the Author of the late *Essay*) of these precious Worthies, who both on the Score of the Matter, and Formality of the *Solemn*

League and Covenant, suffer'd in their Lives, Estates or Liberties, from and after the Restoration of King *Charles II.* until *November 1688.* &c. I presume, the Author to the Essay had a Brow for this Bargain; and for his Conscience, I will not allow my self to say any Thing of it, lest I transgress; tho' he represents these he sets himself against, as of odd Consciences, bitter Spirits, and strange Brows for a Bargain, and Disgracers of the Martyrs. After some Reasoning in the Synod, they got it brought the Length of this Resolve, That this Draught of the Act should ly, as it were, upon the Table till the next Synod, and go to the Presbyteries in the Minutes, and that it should be enacted in a full Meeting of that Synod. Then a Protest was given in, to go alongst with this Form of the Act, containing, as it were, an Exoneration of their Consciences in a Testimony to the Covenants, in Opposition to such as deny'd them; but naming no Body, tho' I took it to contain the Matter of a Libel against me. Among other Things complain'd of in them that opposed the Covenants, this seem'd peculiarly to be pointed at, That they advanced Principles against the civil Magistrates Power *circa sacra*, and inconsistent with the present Establishment. This Protest was sign'd by Masters *Maxwel, Willison, Goodsir,*

Goodfir, James Gray, Robert Gray, Row, Ballantyne and Wingate, Men of different Ways, and, upon different Views, agreeing in this one Thing. I was a little surpriz'd with this concerning the civil Magistrate, coming from Men, who, if they be hearty in what they are contending for, have Principles at Heart inconsistent with the present Magistrates Authority, and who are forc'd to be silent as to a great Part of that which their Arguments against me would conclude for; and which they would fain bring forth, and this for Fear of the civil Magistrate, and of a standing Law. I thought I was conscious to my self of no Principles any way derogatory from the civil Magistrates Authority, or tending in the least to the Disturbance of the civil Society. Holding nothing concerning Christ's Kingdom but the Testimony of our Lord, wherein *Pilate* himself, who was jealous enough for his Master's Interest and his own, could find no Fault. To that his Testimony concerning his Kingdom, I desire to adhere; and I have such Confidence to put in the present Magistrate and his Government, patronizing the Liberty of his Subjects, and defending them from unjust Violence, that I have no visible Ground of Fear from that Airth: But if it shall please the Lord, that it should fall out as he has forewarned all his

Disciples, *John* xvi. 2. 'Tis my Duty patiently to bear it, even as he has given me a blessed Example in his own Person.

I had the Opportunity to hear one of the above named Protesters preaching for the Covenants, since this Controversy began; and imagining this Land, or these covenanted Lands to be the Antitype, or what he had before him, instead of God's covenanted earthly Nation *Israel*, and himself to stand unto this Land instead of one of the Old Testament Prophets; he represented the present destitute Condition of the Church, by Reason of the Defection from the covenanted Work, and prophesied of a glorious earthly State of the Church to come, by the reviving of the Covenants, and that in the Words of the Prophet *Haggai*, prophesying of the first Coming of Christ, and in the Words of the Prophet *Isaiab*, i. 21, 22, 23, 24, 25, 26. He read over these Verses, and he past over Verse 23. concerning the Princes, and did not meddle with it.

The Committee that was appointed by the last Synod to consider of Mr. *Archibald's* Affair, brought in a favourable Report, and an Overture, That he should be admonish'd for some Irregularities, and that nothing of his Affair should be in the Registers. This Overture was gone into by the Synod, and they forbore him, tho' he

was

was not yet clear to subscribe the *Formula*. This was done before the Draught of the Affertory Act came in to the Committee of Overtures, which was the main Thing in this Synod.

After this Synod, the Business of printing upon the Subject of the Covenants commenc'd, and the first Paper of that Kind that came to my Hand, was a Letter concerning, as the Title Page has it, *Our solemn and sacred National Covenants, against which some have of late too boldly, and yet without Censure, vented their heterodox Notions*. Sometime before this, the reverend Mr. H---g had wrote a Letter to a Lady on that Subject, which she gave me to consider, and give her my Thoughts upon it; and upon reading this Print, I easily understood that it was done by the same Hand. Mr. H — g I find owns the Print, but disowns and disapproves of the Title Page, and ascribes it to some other. I wrote my Thoughts of this Letter to the Lady, and subjoyn'd some Things with Reference to this Print, as follows.

Mr. Hog's Letter to the Lady C. upon the Subject of the Covenants.

D. M.

I Wrote my poor Thoughts about the Obligation of our Covenants upon Po-

sterity: But the Manuscript containing
 that, and divers other Purposes, is not in
 my Hand, nor within my Reach for the
 Time. The Question, as to lawful Oaths,
 whether more directly Religious, or Civil,
 is plainly resolv'd in the Affirmative, in
 the Old Testament; witness the Series
 of Providence towards *Israel* and *Judah*.
 Now, the Scriptures are full and large. I
 need not quote Passages; of many, One or
 Two may be considered, *Deut.* v. 2, 3, 4.
 and xxix. 24, 25. *Jer.* xxii. 8, 9. *Psal.*
 lxxviii. 37, &c. And Instances we have
 of Oaths, which, from what appears,
 might be accounted justly exceptionable,
 had not the Spirit of God plainly declar'd
 their Obligation, as that of the *Gibeonites*,
Josh. ix. from Verse 3. Compare
2 Sam. xxi. 1, 2, 3, &c. And of *Zedekiah*
 to the King of *Babylon*, *Ezekiel* xvii.
 18, 19, 20, &c. In Sum, as to Oaths, I
 take a *Society* to be consider'd upon the
 same Level with a *Person*. That the Obligation
 of Oaths in Things just and lawful
 upon the Person who takes them, is
 inviolable, cannot be questioned. Now,
 a *Society*, whether *Civil* or *Ecclesiastick*, be-
 ing considered the same Way, the Obligation
 remains fixed and firm upon the
Society, and every one of them in their
 respective Capacities. I understand from
 the

the habilest Lawyers, that so it is under-
 stood in Law; and the Reasonableness of
 the Thing is plain: For the Persons
 who make up the several Societies may
 be soon extinct, and if their Oaths went
 off with them, Leagues betwixt Princes,
 States, and Kingdoms, &c. and otherwise,
 would be but short-liv'd, and the Foun-
 dations of Societies would be overturn'd.
 As to our Covenants, it ought to be speci-
 ally adverted to, that therein we have to
 do with the Lord himself, more directly
 and solemnly than in Contracts between
 Man and Man. He (may it be express'd
 with due Reverence) is the Party in
 the Case. I know, that to all this it is
 excepted, That these Things belong only
 to an Old Testament Dispensation; and
 that we have no Precedent nor Example
 for such Dealings under the New Testa-
 ment, nor Warrant for the same from
 Christ and his Apostles in New Testament
 Churches. To this Objection I offer the
 following Answers. 1. To me it seem-
 eth to weaken the reformed Cause in Op-
 position to *Anabaptism*, and that in two
 Respects. 1. It is just their chief Argu-
 ment against Infant Baptism. We have
 neither Precept nor Example (say they)
 for the baptizing of Infants under the
 New Testament; for the Command to

Baptize, carrieth Teaching with the same
 Breath, whereof Infants are incapable. I
 don't espouse their Argument; yet we
 ought to beware of weakning the reformed
 Cause. 2. They alledge, That Wars,
 particularly in the Case of Religion, are
 unlawful under the New Testament; be-
 cause, as they pretend, there's no Precept,
 nor Example for them in that Record.
 Whatever be of the Matter, 'tis well ob-
 serv'd by orthodox and eminent Divines,
 That the Covenants and Church, in their
 Essentials, being the same from the Be-
 ginning, and the *Old* and *New Testament*
 importing only different Administrations
 of the same Covenant of Grace, the *Old*
 pointing at Christ to come, and the *New*
 being adjusted to his having come already;
 whatever we are taught, and oblig'd to
 by the *Old Testament* in these Essentials,
 holdeth equally in the *New*, as they have
 at large declared. Hence, unless the Mat-
 ter of *Oaths*, and their Obligation upon
Posterity, were a Peculiarity belonging to
 that Dispensation, the Arguments from
 Precept and Example in the *Old Testa-*
ment, and otherwise, will hold good un-
 der the *New*. And seeing *Oaths* pertain
 to the *Moral Law*, the Concerns thereof
 seem to be the same under both Testa-
 ments. I wish the true State of the Que-
 stion

tion, in this Matter, were fairly consider'd.
 'Tis this, in Effect; After that the Lord had
 happily rais'd the Churches in *Britain* and
Ireland to a desirable Pitch of Reformation,
 in Doctrine, Worship, and Government,
 and not only the Representatives, but the
 whole Body had sworn, in the Lord's
 Strength, to hold Hand thereunto, and to
 press further. Query *Whether or not the*
Posterity be under the same Obligation?
 This was the Testimony of our honest
 Sufferers, and the Case of Confession in the
 former suffering Times, and I look upon
 these Oaths, as still obliging, tho' not
 personally, upon us.

Your Ladyship's as before

Car. Nov. 2. 1726.

J A. H O G.

D. M.

I promised to give you my Thoughts of
 the reverend Mr. H---g's Letter, and
 now that I have consider'd it, I propose
 what follows to your Consideration upon
 that Subject.

I find he is at some Loss for Want of due
 Information of the State of this Contro-
 versy about the Covenants: For it is not
 denied that lawful Oaths may be obliging
 upon Posterity. The Lord's Covenant
 with the Nation of *Israel* at *Sinai* did
 plainly oblige their Posterity, till Christ
 ful-

fulfilled, and abrogated it by his Death:
Eph. ii. 14, 15. So there was no Need for
 citing so many Scriptures upon the Proof
 of a Point, that none, who own Scripture
 Revelation, will deny; neither is it refused,
 that civil Leagues betwixt Princes, States
 and Kingdoms, as that mentioned *Ezek.*
xvii. are obligatory upon Posterity. Of
 this Sort is the League with the *Gibeonites*
 reckoned to be; tho' I confess there is
 something peculiar in the Case of the *Gibeonites*
 or the *Hivites*, who were embodied
 with the *Israelitish* Nation God's cove-
 nanted Church, being the same People
 that had been circumcised upon a League
 made with them by *Jacob's* Sons, and, af-
 ter their Circumcision, greatly injured by
 them: So that I think there was a pecu-
 liar Providence in their becoming a Part
 of the *Jewish* Nation. Compare *Gen. xxxiv.*
2, &c. with *Josh. ix. 7.* However I think
 his scripture Proof and his rational Ar-
 gument, for the Obligation of lawful ci-
 vil Leagues and Covenants upon Posterity;
 abundantly strong, and I know none that
 will deny it. But as for what he says of
 our Covenants, *That we have to do with*
the Lord himself, more directly and solemnly
than in Contracts between Man and Man, and
That he is the Party in the Case, I confess
 I do not so well understand it, unless he

con-

conceive that our Covenants are betwixt
 the Lord and our Nation, and reckon them
 an Exemplification of that Covenant he
 made with *Israel* at *Sinai*, which was af-
 terward frequently renewed by them in
 returning from their Backslidings, and
 wherein he avouched them to be his
 Church and People, and they avouched
 him to be their God. If this be his Mean-
 ing; I do differ from him, not being sa-
 tisfy'd in the Lawfulness of such an Exem-
 plification of the Lord's Covenant with his
 typical earthly Church of old; and that,
 not only because I have no Precedent nor
 Example for such a Thing under the New
 Testament, nor Warrant for the same
 from Christ and his Apostles in New Te-
 stament Churches, as he says; but because
 it is set aside in the New Testament, and
 is inconsistent with the New Testament,
 and with the Account our Lord and his A-
 postles give of the New Testament Church,
 and Kingdom of God. Tho' at the same
 Time, I think I say very much, when I
 say, I have no Example nor Warrant for it
 from Christ and his Apostles in New Te-
 stament Churches. As to what he says
 with respect to Infant Baptism; if he give
 up with the weighty and convincing Ar-
 guments brought by reformed Divines,
 from *Mark* x. 13, 14. *Acts* ii. 38, 39.
 I Cor.

‘ 1 *Cor.* vii. 14. and other Places of the
 ‘ New Testament, for proving a Warrant
 ‘ from Christ and his Apostles for Infant
 ‘ Church Membership and Baptism, he will
 ‘ very much weaken the Argument from
 ‘ the Old Testament, and go far to ruin
 ‘ the reformed Cause in Opposition to Ana-
 ‘ baptism. However, as I said, I have
 ‘ more to say against such an Exemplifica-
 ‘ tion of the Lord’s Covenant with the Na-
 ‘ tion of *Israel* at *Sinai*, than that there is
 ‘ no Warrant nor Example for it in the New
 ‘ Testament.

‘ For, 1. When the Lord brought his
 ‘ Church of old out of the Family State in-
 ‘ to a National State, he did, in his Cove-
 ‘ nant at *Sinai*, separate that earthly Nati-
 ‘ on, as a peculiar People to himself, and as
 ‘ his Kingdom. *Exod.* xix. 5, 6. But our
 ‘ Lord witnessing that good Confession be-
 ‘ fore *Pilate* *John* xviii. 36, 37. makes
 ‘ such an Account of his Kingdom, as plain-
 ‘ ly manifests it is not his Will, that any
 ‘ earthly Kingdom should be his Church.
 ‘ Now, when in the Matter of Oaths, Mr.
 ‘ *H---* considers a Society on the same Le-
 ‘ vel with a Person, and looks on this Nati-
 ‘ on as such a Society entering into Covenant
 ‘ with the Lord, he then considers the Nati-
 ‘ on as a politick Body : For in that View
 ‘ it is that it stands on the same Level with

a Person in covenanting: And so that po-
 litick Body, the Nation or Kingdom of
Scotland, stands in a Covenant Relation to
 God as his Kingdom, his Nation, and that
 while it remains a Nation. This does in-
 deed look very like the Case betwixt the
 Lord and his earthly Kingdom the typi-
 cal Church of *Israel*; but take now this
 political Body, a Kingdom of this World,
 thus related unto God as his Church by a
 Covenant, wherein he vouches this Socie-
 ty to be his, and it avouches him to be its
 Lord, and compare it with our Lord's
 Words concerning his Kingdom; *My King-
 dom is not of this World*, &c. and see if you
 can find out any Thing more inconsistent
 with his Words, and his plain Scope in them.

2. By the Covenant at *Sinai*, the Lord,
 for holy Ends, avouched a Nation to be
 his Church and People; who, tho' they had
 the Law written to them in Tables of Stone,
 yet had it not written in their Hearts, as
 he said of them, *O that there were such a
 Heart in them, and so they continued not in
 his Covenant, neither did they know him from
 the least to the greatest, nor were they a justi-
 fied People*; That Covenant not being suf-
 ficient, by itself, without the New Cove-
 nant, to which it had a typical Reference,
 to make the covenanted People to know
 him, or to justify them, or to conform
 their Hearts to his Law. But now he hath
 ex-

* exprefly declared, that he will no more
 * make any Covenant, whereby he will be
 * related to fuch a People as their God. *Heb.*
 * viii. from the 6 Verfe to the Clofe. The
 * Covenant, which he made with that ty-
 * pical Nation, when he redeemed them
 * with that typical Redemption out of *E-*
 * *gypt*, was one Thing that the *Jews* valued
 * * themfelves much upon, and they gloried
 * in it in Oppofition to Chrift, and rejected
 * Chrift and his Kingdom as inconsistent
 * with it, in Oppofition to this: Does
 * the Apoftle fay we have a Covenant like
 * unto this in the Chriftian Church? Or
 * does he infinuate, That when the Magi-
 * * ftrates, that were then Heathen, fhould
 * * turn Chriftian, we fhould have an Exem-
 * * plification of this in the Kingdoms of this
 * * Earth? No, he gives not the leaft Inti-
 * * mation of it, but on the contrary, tells us
 * that the New Covenant is not according
 * to that, and far excelling it, in thefe Re-
 * * fpects, wherein it is not according to it. In a
 * * Word, the Lord fays, I'll make a new Cove-
 * * nant, not according to that, and fome fay we
 * * muft have another Covenant according to
 * that: And this Covenant of theirs is faulty
 * with refpect to the People covenanted;
 * in thefe fame Refpects wherein the
 * Lord found Fault with that People whom
 * he avouched to be his in that firft Cove-
 * * nant. Thus I think, fuch a Covenant, as
 * * that

that made at *Sinai* with the typical *Israel*, is as plainly set aside in the New Testament, as the *Jewish* Sabbath, and the worldly Sanctuary, and the Ordinances of divine Service contained in that Covenant; yea, these being set aside by the doing away of the Covenant to which they belonged, we ought as little to seek to imitate that Covenant, as the Ordinances of divine Service, and the worldly Sanctuary belonging to it; but ought to enquire what we have in the Place of it, set up by the Lord himself, who hath set that aside, and that is, no other Covenant but the New Testament or New Covenant in the Blood of the Mediator Jesus Christ, which the Lord makes with all them of all Nations that believe in Christ, the End of the Law for Righteousness to every one that believeth without Difference. And now these only that believe in Christ for Righteousness are the People of God by this Covenant; and all these that are thus of the Truth, and that hear Christ's Voice, of whatsoever Nation, Tongue or Language, together with the Old Testament Saints that died in the Faith of the Promise of Christ in the Old Testament, and the innumerable Company of Angels, are the Family of God in Heaven and Earth. *Eph.* iii. 15. and i. 10. The holy Nation i

‘ *Pet.*

* *Pet. ii. 9.* The Kingdom of Heaven, or
 * heavenly Kingdom of our Lord Jesus
 * which cannot be moved, and which we
 * have instead of that earthly Kingdom,
 * that is now removed, together with the
 * Covenant that did establish it. *Heb. xii.*
 * from the 22 Verse, to the End. God a-
 * vouches no other Kingdom now to be his
 * holy Nation and Kingdom; and all the
 * Subjects of this Kingdom are of the Truth,
 * and hear Christ's Voice, they have all his
 * Law written on their Hearts, they all
 * know him from the least to the greatest,
 * and their Sins and Iniquities he remem-
 * bers no more: And none are the visible
 * Subjects of this Kingdom, but they that
 * have a suitable Appearance of being the
 * Subjects of it according to the Word, and
 * the new Commandment of Love. All
 * these, however they differ in many Parts
 * of the external Uniformity in Doctrine
 * and Discipline, and in Doctrine, Wor-
 * ship, Government, Form of catechising,
 * (which Uniformity is the Scope and the
 * very Essence of our Covenants) are yet by
 * the Lord's Commandment the Objects of
 * our brotherly Love as his People, according
 * to the New Covenant. Christ the Medi-
 * ator of this Covenant is the Foundation
 * and Corner Stone laid in the Doctrine
 * of the Apostles and Prophets, and the blef-
 * sed

fed Bond of Peace among his People. In
 this Bond, they are commanded to endeavour
 to keep the Unity of the Spirit, and
 to forbear one another in Love in their
 Differences about other Things, concerning
 which there is no Promise that they
 will altogether agree in this World, and
 wherein the true Unity of the christian
 Church does not ly, however the differing
 Parties may every one reckon their peculiar
 Way to be their Duty. So that it is
 plain to me, that our National Covenants
 are not only quite different from this Covenant,
 wherein the Lord avoucheth all
 them, and them only who are of the Truth,
 and hear Christ's Voice, to be his People,
 as they him to be their God, commanding
 us to walk together in Love as Brethren
 with these, and these only, that have a
 suitable Appearance of being such, as we
 shall be answerable to him at that Day,
 and promising his Presence with us in so
 doing; I say our Covenants are not only
 a quite different Thing from this, but inconsistent
 with it.

As to what Mr. *Hog* alledges of the
 Covenants and Church, in their Essentials,
 being the same from the Beginning, and
 what pertains to these Essentials holding
 equally in both; I hope he does not reckon
 National Covenanting one of these Essentials;

' essentials; or if he do, he must acknowledge
 ' That the Church of Christ, in the Days of
 ' the Apostles, and for some Ages after,
 ' which he will own to be the purest Times,
 ' was defective as to its Essentials; and so
 ' behoved the Church of God to be defective
 ' before the National Covenant at *Sinai*.

' From what has been said, you may see
 ' how I will consider that which he propo-
 ' ses as the State of the Question, in this
 ' Matter: All that I shall say of it is, that
 ' I wish it were fairly understood, 1. What
 ' he means by the Churches in *Britain* and
 ' *Ireland*? If it be the Nations, as would
 ' seem by his speaking, of the Representa-
 ' tives and the whole Body that swore to
 ' hold Hand with the Reformation, and by
 ' what goes before in his Letter? 2. What
 ' is meant by Reformation? If it be a Re-
 ' formation lying only in subscribed Cove-
 ' nants, Acts of Council and Parliament, and
 ' feigned Subjection to an external Form of
 ' Doctrine, Worship and Government? For
 ' that is the only Reformation that was as
 ' extensive as the whole Nations. 3. What is
 ' meant by the Lord's raising these Churches
 ' or Nations to this? Whether it be in a
 ' Way of holy Providence, making all
 ' Things work together for the Glory of
 ' his Name in the Salvation of his Church?
 ' Or by the Light of his Word, and the Pow-

er of his Spirit working by that, and in-
 fluencing the Representatives and the
 whole Body unto that Reformation? 4.
 What is meant by the holding Hand there-
 with and pressing further, that the Repre-
 sentatives and whole Body swore to? If
 it be the employing of all the Policy and
 Power which this political Body, the Nati-
 on, is furnished with, for the advancing of
 this Reformation? 5. What is meant by
 that further, that they swore to press to?
 Is it unto greater Purity of Doctrine, Wor-
 ship and Government? And if so, does
 not this import a Sense, or at least a Sus-
 picion of remaining Impurity in that Do-
 ctrine, Worship and Government which
 they swore to, to hold Hand with? 6. What
 is meant by the Posterity's being under
 the same Obligation? Is their free Choice
 as to the Doctrine, Worship and Govern-
 ment of the Church of Christ prevented,
 and they debarred hereby from searching
 the Scriptures for themselves concerning
 these Things? And are they bound in all
 Circumstances, wherein they can be, to
 hold that Hand with this Reformation
 which their Forefathers swore to hold
 with it? And are they under this Obli-
 gation, whether they be Members of that
 political Body that their Fathers were of,
 or not?

' I should in the last Place take Notice of
 ' the common popular Argument mention'd
 ' in the Close of this Letter; but I find it
 ' more largely in a late Print set forth in
 ' Opposition to some, who, as the Author
 ' says in the Title of it, have of late too
 ' boldly, and yet without Censure, vented
 ' their Heterodox Notions against our so-
 ' lemn and sacred National Covenants. And
 ' I beg Leave to trouble you a little further
 ' with some Animadversions upon that Pa-
 ' per, which, for ought I know, is that
 ' which Mr. *Hog* points to in the Beginning
 ' of this Letter, and is much the same for
 ' the Matter of it.

' And here again I observe that the Que-
 ' stion is grossly mistated. For supposing all
 ' other Things right about these Covenants,
 ' and granted so to be, the Controversy is
 ' stated precisely in these two Points. 1.
 ' Whether it was just and right to interpose
 ' a solemn Oath in the Case? 2. If this
 ' Oath oblige Posterity? Every Body, that
 ' has received any tolerable Account of what
 ' has been alledged against these Covenants;
 ' will see that these two Points are too soon
 ' come to. However, the Author makes
 ' some Amends for this in the Proof of the
 ' affirmative of these Points; for he takes
 ' in a great deal more, especially as to the
 ' first, than that he intended to prove.

‘ And in establishing the Affirmative upon the first Question, ’Tis first alledged, That the Lord avouched the Churches of *Britain and Ireland* to be his People, in Ways most notable and alluring, &c. and they avouched him to be their God in that Covenant, and this an Exemplification of his Covenant with *Israel*, *Deut. xxvi. 17.* and to this, some Instances of solemn National Oaths are subjoined; and in reading what he says upon this, you may take these Things along with you.

‘ 1. There is no Distinction made between
‘ the Churches and Nations of *Britain* and
‘ *Ireland*, but they are still by him suppo-
‘ sed to be the same.

‘ 2. The Lord avouch’d typical *Israel*,
‘ and they him, in that Covenant he made
‘ with them at *Sinai* ; and now he avouches
‘ the true *Israel*, and they him, in the New
‘ Covenant, which is not according to that ?

3. He avouched all these to be his whom
 he gather'd into *Shiloh*, and on whom he
 poured the Gifts and Graces of the Spirit.
 But he has not thus avouched any Nation
 to be his People; whether we take Nati-
 on to signify the Community of every
 Person in the Nation.

4. There were some in *Britain* avouch-
ed by him to be his People in the New
Covenant, who also avouched him to be
I 3 their

their God, that never took these Covenants,
 and Multitudes took that solemn Oath
 whom he never so avouched, and who never
 avouched him to be their God in the
 New Covenant : And it is owned by this
 Author on the Head of requisites of entering
 into Covenants, Place 3. *That it is something else, and quite of another Nature,*
that constitutes a real Christian, and Place
 4. *That it sufficeth not to give Access to sealing*
Ordinances, without further Trial, that
the Person hath taken a religious Oath as a-
foresaid, in regard he may be destitute of the
necessary Qualities essential to a true Be-
liever. Yet I think, he, whom the Lord
 avouches to be his, and who avouches the
 Lord to be his God, is to be looked upon
 by us as a gracious Person, and if free of
 Scandal, to be admitted to sealing Ordina-
 nces. And it may be noticed, That in
 the Solemn League, they swore to walk
 together in Love as Brethren, upon the
 Footing of that Uniformity which they
 swore to, and so to expect the Lord's Pre-
 sence among them.

5. The National Oaths, of which several
 Instances are given from the Old Testa-
 ment, were Repetitions of *Israel's* En-
 gagements at *Sinai*, in the Covenant the
 Lord made with that Nation there; and

the New Covenant, as has been said, is not according to that.

6. May I not, as suitably to the Scope of the Old Testament, say, touching the Covenant in *Joash* his Days, we have therein a divine and excellent earthly Type of the New Covenant in the heavenly Kingdom, between God the Father on the one Part, and Christ the King of this Kingdom, with his People represented in him their Head on the other; and also between this King the Father's Representative on the one Part, and his Subjects on the other. Thus he is the Mediator of the New Covenant, representing his People before the Father, and representing the Father to them. We have both these Parts of the Covenant, whereof he is the Mediator, pointed at *John* xv. 10. The Lord Jesus Christ the King of the Kingdom of Heaven is the glorious Antitype of all the Judges and Rulers in that earthly Kingdom of God, and of all the Pastors of that typical Flock of God. *Isai.* xxxiii. 22. *Psal.* lxxxii. Especially he is the Antitype of the Kings that sat upon the Throne of *David*, which was the Throne of the Lord. *1 Chron.* xxviii. 5. and xxix. 23. (for that Kingdom was a Theocracy.) To this Purpose you may consider *Gen.* xlix. 10. *Isai.* ix. 6, 7. *Jerem.* xxii. last Verse with

Chap. xxiii. from the Beginning to the 6
 Verse, and Chap. xxxiii. 15, 16, 17,
 18. *Ezek.* xxi. 25, 26, 27. and Chap.
 xxxiv. 22, 23, 24. *Psal.* ii. 6, 7, 8. *Psal.*
 lxxxix. and *Psal.* cxxxii. II. 2 *Sam.* vii.
 from the xii Verse to the End. *Luke* i. 32,
 33. *John* i. 49. *Acts* ii. 30. *Heb.* xii.
 from the 22 Verse to the End, and 2 *Sam.*
 xxiii from the Beginning to the 6 Verse.
 I need not cite more to them that duly
 consider these. Now the Words are very
 express, *Jehoiada* made a Covenant be-
 tween the Lord and the King, and the
 People, that they should be the Lord's
 People, between the King also and the
 People. Hereof I take the New Testa-
 ment in the Blood of Christ the Mediator
 thereof, as it stands between him the
 Head of his People and his Father, and as
 it stands between him his Father's Repre-
 sentative and his Subjects, to be the glori-
 ous Antitype. By this you'll see, that this
 Author and I are like to take very
 different Ways in explaining the Old Te-
 stament, and which of the two favour
 most of Christianity, as it stands distin-
 guished from *Judaism*, and natural Reli-
 gion, you are left to judge; and you may
 notice that there is here some Hint given
 of the New Covenant, which, if followed,
 may serve to clear some Controversies
 ari-

arising from partial Views of that Covenant.

The *second* Argument goes upon the Nature of Vows, and speaks of a Community's vowing under the Notion of a Church. And if by that Community be meant the Nation, 'tis thought by some, there was no such Church since *Israel*.

As to the *Third*, 'Tis own'd, that Swearing is a special Part of Moral Worship, and that sometimes the Whole of religious Worship is comprised under it; but such National Swearing as has been spoke of, is the Thing in question.

And for the *Fourth*, The Doctrine, Worship and Church Government, taught in the Lord's Word, are a Trust committed to the Church, not to a Nation; to the Overseers of the Church, not to Magistrates; to Christ's People in all Nations, not to any Nation as such.

The Author having finished his Arguments upon the first Head, brings in an Exception against what he had said, in these Words, *That publick, national, and solemn Swearing, was peculiar to the Old Testament Dispensation, and suiteth not the State of the Churches under the New.* And in taking off this Exception, he tells us, *That the Warrants, as aforesaid, which are Prophetical of what shall be done under the*
New

New Testament, take off the Strength of this Objection. How far they take it off, you may see from what is said. But he tells us, *That he sincerely thinks, that the Verification or Accomplishment of the propheticall Scriptures of the Old Testament, which have their Aspect upon the New, is plainly exprest, 2 Cor. viii. 5. where we are taught, That they who were received into Church Society gave themselves to the Lord, and unto the Overseers of the Churches, by the Will of God, &c.* How far this Explication of that Place may serve the *Independents* in the Business of their Church Covenant, I shall not determine; but I sincerely think, that this Author hath hereby given up the Cause of such National Covenanting as he is pleading for, so far as it can be proved and warranted from the Old Testament and the New: For, Did ever any but himself imagine, that what's there said of the Churches of *Macedonia*, was an Instance of National Covenanting? What is said of the Churches of *Macedonia*, was truly a great Evidence of the Grace of God bestow'd on them, and a noble Pattern to all Christian Churches, as well as to the Church at *Corinth*: But it will be no small Task to find either Substance or Shadow of National Covenanting contain'd in it. And this is the Verification

of

of the prophetical Scriptures in the Old
 Testament, which have their Aspect upon
 the New as to this Matter. The Au-
 thor thinks so ; and if he will put the
 Cause of National Covenanting upon this
 Issue, he will soon be at the End of the
 Controversy. But I reckon he will not ;
 for he seems to distrust it, and reckons, (as
 he well may) that he will still be urg'd
 to adduce Precedents under the New Te-
 stament. And because there will be some
 Difficulty in that, he takes a shorter Me-
 thod with the Objection, and tells us, it
 will prove too much ; and therefore can
 instruct nothing. Why, what does it
 prove ? It proves no Infant Baptism un-
 der the New Testament. Of this you
 have seen before, what I reckon must sa-
 tisfy himself. It also disproves lawful
 Wars, and Christians their being invested
 with the Office of Magistracy. As to
 which you may consider, *Luke* iii. 14.
Acts xiii. 7, 12. *1 Tim.* ii. 1, 2, 3, 4. and
 you'll find better Warrant for them, than
 that which he says concerning the Church,
 in Essentials, being the same of old and
 now, after he has given up the Arguments
 from the New Testament to the *Ana-*
baptists.

Upon the Head of the Obligation of the
 Covenants upon Posterity, there is no-
 thing

‘ thing beside what we had in the written
 ‘ Letter, except what he says about Bap-
 ‘ tism, and I shall not trouble my self nor
 ‘ you with it; for tho’ his Notion of it
 ‘ should hold, it is nothing to the Purpose,
 ‘ of the Obligation of our National Cove-
 ‘ nants.

‘ He next proceeds to assign the Requi-
 ‘ sites of Covenanting, which being impar-
 ‘ tially consider’d, he presumes, will be
 ‘ of Use for answering the strongest Objec-
 ‘ tions. The first of these Requisites is, That
 ‘ it be with understanding of the Matter,
 ‘ Call, with whatsoever else pertaineth to
 ‘ them. And after all his Charity upon
 ‘ this Head, he concludes thus, *Whatever be*
 ‘ *of that Matter, the Fault was upon the Part*
 ‘ *of the Ignorant, and impeacheth not Duty*
 ‘ *in the Case.* I hope, he does not reckon it
 ‘ was the immediate Duty of the Ignor nt,
 ‘ while they were such, to take these Cove-
 ‘ nants. And I’ll say, That it is not easy
 ‘ to suppose, that all true Believers in *Bri-*
 ‘ *tain and Ireland*, after due Enquiry into
 ‘ all the Parts of that Uniformity sworn to,
 ‘ should be of one Mind as to every Thing
 ‘ in it, let be the whole Nations.

‘ His second Requisite is, That they be
 ‘ gone into heartily and willingly, not from
 ‘ the Influence of carnal and selfish Ends,
 ‘ mainly with a Design to advance some
 ‘ worldly

worldly Interests; and he will not defend all the Managements. But he does not advert, That according to this Requisite, the Covenants could not have been National, even in these Times. I shall not meddle further than I have done, with what he says in the 3d and 4th Place; only, I reckon his Charity very extensive in some Cases on the 5th Head, where he would have the Church and Commonwealth distinguish'd: He ought to have told us what he meant by Communities, to which the civil Liberties are given in Trust; for I reckon, they are the Trust of the Commonwealth or Kingdom, not of the Church, as the Doctrine, Discipline, Worship, and Government of the Church are the Trust of the Church, not the Commonwealth; but he confounds these Two, and still makes them the same Community as did the Covenants. As to his last Requisite, which, he says, is the Hinge upon which all turns, *viz.* Vowing and Swearing in Faith, yet so as the Duty is not confin'd to Believers; I confess I cannot understand, nor reconcile it.

In his Detection of the Sinfulness of dealing falsely in the Matter of Covenants, we have the two great popular Arguments for them. 1. The Countenance then given from Heaven to the Ordinances,

ces, the Ingathering of Souls to *Shiloh*,
 and their Confirmation was, the Lord's
 appending his Seal to his own Work, as
 of old his Glory filled his House, when
 finish'd according to the Pattern shewed.
 In Answer to which, 1. I reckon there is
 nothing more soveraign than the Down-
 pourings of the Spirit, and the Success of
 the Gospel; and I have thought some have
 been hainously guilty in their Way of li-
 miting it unto these Covenants. 2. It
 proceeds upon the Footing of the New
 Testament, not upon the Footing of any
 Exemplification of the Covenant at *Sinai*,
 in any Nation of this World. 3. The
 Conversions much spoke of at *Shotts* and in
Ireland, if I mistake not, was in a Time
 when the Lord's Ministers and People
 were groining under the Yoke of *Prelacy*,
 and there was as much Countenance and
 Presence in Ordinances, and as many
 Conversions in *Britain* from the Year
 1650. to 1660. under *Cromwell's* Toler-
 ation, that was so much complain'd of, as
 in any Time; yet the Author will not
 hereby justify the State of Matters then.
 4. Some in *England* pleaded the same
 Thing, for the Courses they took opposite
 to the Covenants. *Lastly*. The plain Case
 is, the Success of the Gospel and Down-
 pourings of the Spirit were never intend-

ed to justify all the Courses they took who had the Benefit of it; and we must still adhere to the Word as our Rule.

2. The Case of Confession in suffering Times, and the Testimony of our Martyrs. Of this I shall only say, 1. This present Controversy was not stated betwixt them and their Persecuters as it now stands, for ought I know; and they that scruple the Covenants now, adhere to these Martyrs, in that which they take to be the main Point of their Confession, for which also they were persecuted. 2. The Author will not undertake the Defence of every Thing that was then stated as a Ground of Sufferings, else he could not be subject to King *George*, nor be a Member of this Church as established. 3. He that confesses his Dislike of these Covenants, did always, and does still, according to his Measure, profess a Regard to the Martyrs as well as this Author.

I did not then notice what he says of Baptism, upon the Head of the Obligation of our Covenants; but, because it is continually insisted on in Conversation, and by the Pamphleters, I shall take the Liberty to offer a few Things upon it. And, 1. If we speak of a Covenant in Baptism, it can be no other than the New Testament in Christ's

Christ's Blood, whereof Baptism is the Seal.

2. The Child has a Right to Baptism by one of the Parents, at least, their Profession of this new Covenant or Testament. The Children of such are to be accounted holy, and within the Bond of the new Covenant with the Parent ; but this touches them only in Nonage : When they are of Age, they must profess the new Covenant for themselves, and accordingly be accounted of.

3. The Parent engages to do the Duties of a Christian Parent to his Child, and to take Care to have the Child instructed in this new Covenant, whereof it receives the Seal, and to bring it up in the Nurture and Admonition of the Lord, which is a Duty of the new Covenant ; to which 'tis meet he should be expressly engaged on the Occasion of his Child's Baptism, the Obligation here lies upon the Parent himself.

4. It is thought by some, and I cannot dissent from them, till I see Reason, That the Obligation upon the Child unto all the Duties of the new Covenant, arises, not from the Parents Profession, by which he had the Seal of the Covenant in Childhood, but from its receiving the Seal of that Covenant, or from the Nature of the Ordinance whereof he was a Partaker. Thereby he is oblig'd to study to know the new Covenant, and to do the Duties of it from his own proper Knowledge

ledge of them, and of Choice, willingly, and from the Heart; for an Obligation unto any other Kind of Obedience is cross to the new Covenant. 5. If the Child baptiz'd, when come to Age, shall not embrace this new Covenant, and profess it; his Sin will be aggravated by his having received the Seal of it, and by his Parents Instruction, beyond the Sin of them that have not been thus privileg'd: But if that Child, adhering to the new Covenant, and enquiring into it, shall find some Things profess'd and taught him by his Parents, as belonging to that new Covenant, which yet he sees from the Word to be inconsistent with it, or not belonging to it, he's bound, by his Baptism, to renounce that, and God will approve of him, if he judge right, tho' his Parents should call him perjurd.

About the Time that Mr. H ——— g's Letter came forth, there was one *Walker* that made a Kind of Appearance in Print, shewing that Kind of Zeal he hath for the Covenants. He classes me with Professor *Simson*, plays upon my Name, diverts himself with his Reproaches, and then, very gravely, denounces against me the Woes that belong to them by whom Offence comes; and at Length dismisses me with the Character of an *Independent*, telling, That *Independency* was abjur'd by our Covenants,

and so he leaves me among that abjur'd Generation. 'Tis a safe and honest Rule I design, with respect to such Writers, *Answer him not.* Only I agree with him in this, That there is no Party in *Scotland* going upon the true old Covenant Footing.

Much about this Time, the Time of the Assembly, as I take it, Mr *John Willison* printed a Book, entitled, *The afflicted Man's Companion, &c. necessary for Families.* Wherein he tells several Stories to his afflicted or dying Man, of eminent Saints who bore Witness to our Covenants. In his Preface to that Book, he raises Hue and Cry after some that oppose the Covenants; and, that the Alarm may be taken, he represents them as in the Hands of Satan, together with them that set up for a middle State, and Prayers for the Dead, and propagate the old abjur'd *Popish* Doctrines, carrying on a deep and subtle Plot for shaking our covenanted Reformation, and weakning a Protestant Interest. He makes such a Description of them that are against the Covenants and their Principles, as may be awakening to them in Power; and then concludes his Alarm after this Manner, Ah! What Joy may all this cause at *Rome*? *Tell it not in Gath, &c.* Then proceeds to argue for the Covenants; and because they would be content to see this Preface who do not want the Book, I shall

shall transcribe what he says for the Covenants, and then consider it so far as I think needful. His Words are as follow: ‘ As the Lord did signally countenance our Reformers Practice in entring into solemn and national Covenants with God, and among themselves, for Religion and Reformation, by the pouring out of his Spirit from on High, for bringing in many Souls to himself, and for overturning Idolatry and Superstition, and advancing Reformation to a Pitch, in spite of all the Enemies and Difficulties that were in the Way; so their Practice of National Covenanting, even under the New Testament Dispensation, is sufficiently warranted, both by the Light of Nature, and by the Word of God, and that both Testaments. And this will appear, if we consider the Scripture Precedents, together with the Promises and Prophecies of the Old Testament relating to Gospel Times, and compare them with the New; and especially these, that foretell the unchurching of the *Jewish* Nation, and the ingrafting the *Gentile* Nations in their Room: And that thereupon the National Church, State and Privileges of the *Jews* were to be transferr’d to *Christian* Nations, and particularly this, of being Nationally in Covenant with God. Which Prophecies are

' to have their full Accomplishment at *Ba-*
 ' *bylon's* Downfall. For illustrating these
 ' Points, and applying the Scripture Texts
 ' relative thereto, I might expatiate in se-
 ' veral Sheets of Paper, if it were proper
 ' here. I shall only at this Time cite some
 ' of the Texts, that may be well improv'd
 ' to the foresaid Purposes, which the Rea-
 ' der may turn to, and consider at his Lei-
 ' sure. Such as, *Isa.* xix. 18, 21, 23,
 ' 24, 25. *Isa.* xiv. 23. *Jer.* l. 4, and 5. the
 ' lx, lxi, and lxii Chapters of *Isaiah* through-
 ' out. *Isa.* lv. 3, 4, 5. *Micah* iv. 1, 2. *Zech.*
 ' viii. 21, 22, 23. *Rev.* ii. 15. *Rom.* xi. 17,
 ' 19. *Rom.* x. 12, 19. *Matth.* iii. 5, 6. *Acts*
 ' viii. 6, 12. 2 *Cor.* viii. 5. *Matth.* xxi. 43.
 ' *Rom.* ix. 24, 25, 26. compar'd with *Hos.*
 ' i. 9, 10, 11. *Hos.* ii. 23. Likewise I
 ' might cite several Prophecies with respect
 ' to the Islands, and utmost Ends of the
 ' Earth, which were peopled by *Japhet*,
 ' that have a very peculiar and favourable
 ' Aspect to this covenanted Land.

' Besides all which, 'tis evident from the
 ' first and great Command of the Law,
 ' which is directed to *Israel* as a Nation, and
 ' is obligatory under the New Testament as
 ' well as the Old; That it is a Moral Duty,
 ' universally and perpetually binding upon
 ' Nations and Societies, as well as single
 ' Persons, to choose, acknowledge, and
 ' avouch

avouch the Lord to be their God, to walk in his Ways, and keep his Statutes. This is requir'd in the first Commandment, according to the Exposition of our *Larger Catechism*, and is there confirm'd by these Texts, that warrant and exemplify the Practice of National Covenanting; such as, *Deut. xxvi. 16, 17. Josh. xxiv. 22.* In such a National Way did our Fathers of old acknowledge and avouch the Lord to be their God, and devote themselves and their Posterity to the Lord. And blessed be the Lord our God, who did many Ways declare himself to be well pleased with the Bargain, and especially by filling the Temple with his Glory.

As the Prophets, and godly *Jews*, were at great Pains to convey to Posterity historical Accounts of the wonderful Deliverances God wrought for *Israel* at the *Red Sea*, and in rescuing them from *Egypt*, *Babylon*, and other Enemies; so it would be useful to fortify our Reformation, if we were careful to hand down to the rising Generation, a Sense of God's distinguishing Mercies to this Land, in delivering us from spiritual *Babylon*, and in rescuing us, from Time to Time, from these Captains, that have sought to lead us back thither. Many a Time hath he

‘ deliver’d us, when we have been brought
 ‘ very low.

‘ By many Instances it hath appeared,
 ‘ That the glorious *Jehovah* hath not been
 ‘ ashamed, to own his Covenant Relation
 ‘ to this sinful and unworthy Land. God
 ‘ forbid, that we of this Age should be a-
 ‘ shamed to own our Covenant Relation to
 ‘ him. This hath been both our Glory and
 ‘ our Safety; and I hope, there will still
 ‘ be found a Remnant to own it, and plead
 ‘ it with God in the Time of Danger. Sure-
 ‘ ly, it is not Time now to disclaim it,
 ‘ when the Enemies of our *Zion* are com-
 ‘ bining together, and seeking to raze her
 ‘ to the Foundation. Let all her Lovers
 ‘ cry mightily to her covenanted Lord on
 ‘ her Behalf, in these shaking Times; let
 ‘ them joyn to put up that Prayer of the
 ‘ *Psalmist's*, *Psalm lxxviii. 28. Strengthen, O*
 ‘ *God, that which thou hast wrought for us.*
 ‘ And that of *Habakkuk*, *Hab. iii. 2. O Lord,*
 ‘ *revive thy Work in the midst of the Years.*

I shall not meddle here with what he
 speaks of the Lord's countenancing the Co-
 venants, and his Covenant Relation to this
 Land, further than I have done already in
 Answer to Mr. *H* — g. That which he
 offers to prove is, That the Practice of our
 Reformers, in entering into solemn Nati-
 onal Covenants with God, and among
 them-

themselves, for Religion and Reformation, is sufficiently warranted, both by the Light of Nature, and by the Word of God in both Testaments; and that the National Church State and Privileges of the *Jews*, are, by the Prophecies, to be transferr'd to *Christian* Nations; and particularly this of being Nationally in Covenant with God: And thus, the Prophecies are to be accomplished at *Babylon's* Downfall, specially and fully; and in a Word, That there is a Covenant Relation between God and this Land, which he hath owned, and they ought not to disown. This is to be proven by the Light of Nature, the Word of God in both Testaments, and particularly, the Scripture Precedents, and the Promises and Prophecies of the Old Testament, relating to Gospel Times, compared with the New.

As to the Light of Nature, I know not how it comes in upon a Controversy about a Covenant Relation betwixt God and sinful Men; That being a Business of pure Revelation: But he only names it, and so I pass it. I am more concern'd to attend to him speaking of the Old Testament and the New, and here he cites some Prophecies of the Old Testament, and some Texts in the New Testament, That by comparing them together, we may see the Evidence they give to this Point he is a proving.

I know, that after that Promise to *Abraham*, of all the Nations of the Earth being blessed in Christ the promised Seed, the Prophets spake much of the Nations; and they spake also of a Covenant, and Covenanting in the latter Days, whereby the Nations should become the Lord's. Some, when they read of this new Covenant in the Old Testament, imagine, That they find it accomplished, in a Part, at least, in our National Covenants; whereas the Apostle has told us, what that Covenant and Covenanting is, and now distinguish'd from the Old, *Heb. viii.* from the 6 Verse to the End, and *ix. 1, 18, 19, 20, 21, 22, 23.* And when they read of Nations in the Prophecies, they presently think of National Churches, some Way like the *Jewish Church*; and in this Controversy, they urge these Prophecies the same Way that these, who contend for universal Redemption, do the Expressions, *every Man, the whole World, &c.* And both have a plain Answer, *Rev. v. 9.* With respect to this Business about Nations in the Prophecies. It might give some Light, duly to consider *Gal. iii. 14.* *That the Blessing of Abraham might come on the Nations, (τα εθν) thro' Jesus Christ; that we might receive the Promise of the Spirit thro' Faith.* And Verse 9. *They which be of Faith, are blessed with faithful Abraham.*

No Old Testament Prophecy is of any private Interpretation. 2 *Pet.* i. 19, 20, 21. 'Tis only the Spirit of Christ, that endited the Prophecies, speaking more clearly, and shewing the Accomplishment of them in the Things written by the Apostles, that must explain them. 1 *Pet.* i. 10, 11, 12. If then we find no such Explication given of them in the New Testament, nor any Thing there delivered by which we may so explain them, we may freely say they bear no such Sense, as is by some now put upon them. And further, if the Sense put upon them favour of the *Jewish* earthly Interpretation, which they opposed unto the Kingdom of Christ, and which the whole Apostolick Doctrine on that Head is pointed against, we may freely suspect that Sense and Interpretation as belonging to that Prejudice of a temporal Kingdom to the *Messiah*, that possessed the Minds of our Lord's Disciples before the pouring out of the Spirit, and the calling of the *Gentiles*. But if the Apostles have guided us in the Interpretation of these Prophecies, and pointed out to us another Accomplishment of them, the Controversy upon this Head is altogether at an End. How far the New Testament Scriptures cited by Mr. *Willison*, for explaining the Old Testament Prophecies, make for his Pur-

pose, we may easily see in considering the Scriptures themselves. Rom. xi. 17, 19. *And if some of the Branches be broken off, and thou being a wild olive Tree, wert grafted in amongst them, and with them partakest of the Root and Fatness of the olive Tree: Thou wouldst say then, the Branches were broken off, that I might be grafted in:* This speaks of the unchurching of the Jewish Nation, and that ingrafting of the Gentiles in their Room, which was in the Apostles Days, when there was no National Covenanting, and when they pointed out the holy Nation, the Kingdom, that cannot be moved, instead of the typical Nation Israel.

Rom. x. 12, 19. *For there is no Difference between the Jew and the Greek: For the same Lord over all, is rich unto all that call upon him. But I say, did not Israel know? First, Moses saith, I will provoke you to Jealousy by them that are no People, and by a foolish Nation I will anger you.* And this speaks of no other than such a Dominion over the believing Jews and Gentiles, as the Lord Christ began to have in that Day, and such a calling of the Gentiles, provoking the Jews to Jealousy, as was in the Days of the Apostles, when there was no National Covenanting.

Mat. xxi. 43, *Therefore I say unto you, the Kingdom of God shall be taken from you, and*
given

given to a Nation bringing forth the Fruits thereof. This plainly declares the unchurching of the *Jewish* Nation, that was the Kingdom of God, and that another more excellent Nation, behaving suitably to the Relation between God and it as his Kingdom, should come in the Place of it. And what Nation is this but the heavenly Nation of our Lord Jesus, typified by that Nation now unchurched? The People of this Nation is described *Heb. viii.* This is the Kingdom, of which the Apostle says, *it cannot be moved*, and that, *in holding the Grace of it, we serve God acceptably*. And it is to be noticed, that he declares they had received this Kingdom in their Day. *Heb. xii. 28.* No other Nation but this brings forth the Fruits which our Lord speaks of; and this Nation is made up of all them, and them only of any Nation of this World, that bring forth these Fruits. This Text makes it evident that no Nation, like unto the Nation of the *Jews*, and not bringing forth these Fruits, is now the Kingdom of God; and so that no Nation of this World, since the *Jews*, has stood or can stand in a Covenant Relation unto God, as his Church and Kingdom.

This, if duly considered by him, would help him to understand *Rev. xi. 15.* Where it is said, *The Kingdoms of this World are become (the Kingdoms) of our Lord and his Christ,*

Christ, and he shall reign for ever and ever.
 We may notice, that (*the Kingdoms*) is a
 Supplement, and there is no Reason why
 the Translation may not run thus; *are be-
 come the Kingdom.* But, whatever be in
 that, such a Kingdom of God is here spoke
 of, as will be for ever and ever. Does any
 Man imagine, That God will reign for ever
 in the Nations of this World, in this Sense
 of Nations that Mr. *W——n* contends for?
 That which is intended in the Text seems
 to be, That at such a Time there shall be a
 further Execution of that Commission; *Go
 preach the Gospel unto every Creature,* and a
 further Accomplishment of the Old Testa-
 ment Prophecies in gathering Men of different
 Nations and Kingdoms into the Kingdom of
 our Lord, like as in the Days of the Apostles.
 And in the Context, we read of the Nation's
*being angry at this Reign to the last, till they
 be judged and destroyed.* But if this does not
 satisfy them, that insist so much on these
 Words, *Kingdoms and Nations*; may they
 not allow the Scripture to explain itself up-
 on this Head, and compare this Text with
*Rev. xxi. 24, 25, 26, 27. The Nations of
 them which are saved, shall walk in the Light
 of it: And the Kings of the Earth do bring
 their Glory and Honour into it; and the Gates
 of it shall not be shut at all by Day: For there
 shall be no Night there. And they shall bring*
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the Glory and Honour of the Nations into it. And, N. B. there shall in no wise enter into it any Thing that defileth, but they, which are written in the Lamb's Book of Life. And this may be again compared with Isai. xlix. 21, 22, 23.

He likewise cites *Mat. iii. 5, 6. Acts viii. 6, 12.* The first speaking of the State of Matters in *Judea* under *John's* Ministry in the Church of the *Jews*, when pointing out the Kingdom of God as at Hand, and near to come. The second speaking of the great Success of the Gospel in *Samaria*, when the Disciples were scattered abroad by Persecution, and of their being baptised who embraced the Gospel. And with these he cites *2 Cor. viii. 5.* He perhaps thinks these are Instances of National Covenants; but this is a plain Instance of Mens Industry to find their own Notions in the Scripture, while they will not let themselves see clear Evidence there against them.

In the last Place he brings forth the Apostles Explication of *Hos. i. 9, 10, 11. and ii. 23.* which we have, *Rom. ix. 24, 25, 26.* Where the Apostle explains the Old Testament Prophecy, of them, whom in his Day the Lord called *not of the Jews only, but also of the Gentiles*; and we hold by his Explication, and will not admit of any other, nor expect any other Accomplishment

ment of that Prophecy unto the End of the World, but what is of the same Sort with that, which the Apostle there point us to. And this is undoubtedly the best Key for opening all such Prophecies of the Old Testament. Thus we see the Glory of them, and the Stamp of divine Authority upon them, and in this we boast against all the private Interpretations of Men, that are minding earthly Things, in explaining Old Testament Prophecies.

I own, That what is said of the Islands in the Prophecies, has a Respect to the Isles of *Britain* and *Ireland*, where *David's* Son and Lord, sitting on his Throne, has had many Subjects in different Ages, and different Circumstances, and has at this Day not a few Subjects : And these Promises had their Accomplishment before our National Covenants, and under *Cromwel's* Toleration, as well as under the Covenants, and among them in *England*, that withstood the Design of the Covenants, in the Assembly of Divines, even as with them, that had pushed it there ; and we hope too, among them, that are not satisfied with the Covenants among us, even as among them, that think themselves bound to contend for them. Our Lord is not so narrow hearted, as some of us would have him to be, and his Heart is toward all them in these Islands, that trust
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in his Arm, and wait for his Law, of whatsoever Denomination, and perhaps to Children yet unborn, that may be in other Circumstances than we have yet seen. He has another Argument on which he lays much Stress, and it is taken from the first Commandment, obligatory under the New Testament, its being directed to *Israel* as a Nation. And when he shall find another Nation of this Earth, to which the Lord shall say, *I am the Lord thy God, and if thou wilt obey my Voice, and keep my Covenant, then thou shalt be unto me a Kingdom of Priests, and an holy Nation*, as He said to *Israel*, *Exod. xix.* Or if he shall find a Nation of this Earth, to which the Lord shall say, in the Capacity of a Nation, *I am the Lord thy God and Redeemer*: Then I will acknowledge that Nation to be in Covenant with God; and that it is the Duty of that Nation, as such, to avouch the Lord to be its covenanted God and Redeemer. But the New Testament Redemption, being spiritual and eternal, cannot touch a Nation of this Earth, as such, in like Manner as the Redemption out of *Egypt* affected the Nation of *Israel*. The Exposition of our larger Catechism speaks not of this National Covenanting, upon the first Commandment. The citing of these Texts he speaks of, will never make it appear, That, the Authors of the Catechism had this Kind

of National Covenanting in View, they prove that they are brought for, without it. And I find our larger Catechism explaining thus upon the Words of the Preface to the Ten Commandments, *And that he is a God in Covenant, as with Israel of old, so with all his People* (Gen. xvii. 7 with Rom. iii. 29) *who, as he brought them out of their Bondage in Egypt, so he delivereth us from our spiritual Thralldom* (Luke i. 74, 75.) *and that therefore we are bound to take him for our God alone, and to keep his Commandments.* (1 Pet. i. 15, — 17, 18. Lev. xviii. 30 and xix. 37.) Which, if rightly considered, will let us see how the Authors of the Explication upon the First Commandment could well bring these Scriptures mentioned by Mr. Willison, to prove their excellent Explication, without intending to prove such National Covenanting, as he contends for under the New Testament. Without Question the Moral Law is obligatory under the New Testament; but there is a Question, if it obliges as it stood in the National Covenant at Sinai, which is done away.

There is but one Thing more that I have to take Notice of in this Preface, and that is his Hope of the Accomplishment of the Old Testament Prophecies, according to his Sense of them, at *Babylon's Downfall*. This is that Notion that took its Rise first from that

that old Prejudice of a temporal Kingdom to the *Messiah*, and has been continued in the World, by an Inadvertency to the Apostolick Explication of the Prophecies, and the glorious heavenly State of the Kingdom of Christ since his Ascension. This Notion has diverted the Minds of Christ's Disciples from seeking Conformity to him in his Humiliation on the Earth, and Disconformity to a present World; and from encouraging themselves under their Sufferings, by a present Conversation in Heaven, and by the lively Expectations of the glorious second coming of his Kingdom. *Phil.* iii. 20, 21. To this Purpose, the New Testament Predictions of *Babylon's* Downfall in the Revelation, which are as metaphorical as the Old Testament Prophecies of the *Messiah's* Kingdom, are explained the same Way as the *Jews* explained them. But we do not advert to this, That the Affair of a temporal Kingdom, and a State of the Church, full of earthly Glory, and of the Power of the Kingdoms of this World, is a Part of Antichrist or *Babylon*. As to *Babylon's* Downfall, I look at the New Testament Prediction, where it seems to speak most plainly, and no Proverb, and think it safest to explain the metaphorical Predictions by that; and in a Consistency with the plain Account the New Testament gives of the Kingdom

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of Christ, and of what his Subjects have to lay their Account with unto the End of Time.

The due Consideration of what the Apostle says, 2 *Theff.* ii. of this Matter, might serve to open our Eyes upon this Head. He represents the Business of Antichrist as a great and universal Apostasy from the Primitive State of the Church, and as a State opposite to that, which behoved to take Place before the glorious second Coming of Jesus Christ, which the *Thessalonians* were looking for immediately. He tells, that, tho' this Mystery of Iniquity was already working in the Church, as a Thing, that could not come to a Head at first; yet that Man of Sin could not be fully revealed, till that which withheld, and he, that was then a Let or Hindrance in the Way of his being revealed, should be taken out of the Way; which is commonly, and I think, justly reckoned to be the civil Magistrate, then Heathen, and against the Church. The Magistrate behoved to be Christian, and by the Power of the Kings of the Earth, Antichrist behoved to be raised, and established in his Kingdom. But how is that wicked to fall? If we take the Apostles Account of it, he is first to be consumed, then wholly and finally destroyed. He must be consumed, he must fall gradually, as he rose gradually.

And

And of whom is this his Fall? The Lord shall consume him and destroy him. By what Means, or how? He shall consume him with the Spirit of his Mouth; the preaching of his Gospel, the Gospel of his Kingdom, accompanied with the mighty Power of his Spirit, as he began to do remarkably at the Reformation; and this is to be done gradually and Piece-meal, as in a Consumption, perhaps, with Intervals, till he be finally and utterly destroyed by the Brightness of the Lord's Coming. The Question is, what Coming is this? And I reckon the best Way to understand this, is to see what glorious Coming of Christ the Apostle is speaking of in the Context, and that is; His second Coming in the Consummation of all Things, *when he shall put down all Rule and Authority, and Power, and no Kingdom shall remain, but that of the Saints only, the heavenly Kingdom of our Lord Jesus*, and then the Prophecies will have their full Accomplishment. *Rev. xxi. 6.* The Kingdom of Antichrist appears plainly to be an earthly Kingdom. That Man of Sin could not be revealed without worldly Power, and the Prophecies manifest that he exercises it abundantly against the Saints, so that *John* wonder'd to see the *Woman*, something under the Name of a Church, *drunk with the Blood of the Saints*: But the Power whereby Antichrist must fall, is heavenly;

venly. The Saints do not appear in the Revelation but in a suffering Condition, till the Lord's second coming, when he will find the Kingdoms of the World in a State of War against him. *Rev. xix.* from the xi Verse to the End. 'Tis true, the Earth sometimes helps the Woman, Providence ordering it so, *The Kings hate the Whore, &c.* but this will never make the Earth to be the Woman, and the Dragon goes on still to make War with the Remnant of her Seed, which keep the Commandments of God, and have the Testimony of Jesus Christ. There are some that contend from *Rev. xviii. 6.* That the Saints must have worldly Power in their Hands, and exercise it in executing their own Vengeance upon *Babylon*: But no such Thing is evident from that Place, which shews Vengeance upon *Babylon* from Heaven, for the Sake of the Lord's People; and that the Lord will take Vengeance for all the Ills done to his People upon his Account; and this Vengeance of his is the Answer of their Prayers. It cannot be proved that this Prophecy commands them to fight and execute their own Vengeance on *Babylon* with the Sword: For it cannot be denied, That some of the Plagues threatned there, are set forth under the Similitude of such Strokes as are from the immediate Hand of God; as *Famine, Verse viii.* and the

the Smoke of *Babylon's* burning is a plain Allusion to the Fire and Brimstone from Heaven upon *Sodom* and *Gomorrhah*. And it is to be considered, That what the Head of the Church does for the Church in Answer to their Prayers, may well be said to be done by the Church.

Thus far I have considered Mr. *Willison's* Preface, and so leave him to reconsider the Scripture Grounds of his Zeal for the National Covenanting he contends for under the New Testament, and of his Hopes of a temporal Kingdom to Christ, in the Nations of this World, at *Babylon's* Downfall; and if he shall give me solid Satisfaction from the Word of God in the Old and New Testament, for what he contends for in this Preface against me, I shall frankly acknowledge myself to be his Disciple and Follower, and so free many well meaning People of the Offence they have conceived against me, as an arrogant Youth, taking upon me to differ from such a Person as Mr. *Willison*, and not yielding to him in this Difference; and not him only, but our worthy Forefathers and Martyrs, and many excellent Ministers now in the Church; which is, with many, a more weighty Argument than all that he can say for the Covenants, or I against them, from the Old Testament and the New. And I perswade myself, That for his own Credit

at least, he will not charge me with denying the Authority of the Old Testament, for no other Reason, but because I will not give up with the Apostolick Explication of it, and submit to his private Interpretation, which I reject; because it appears to me contrary to the Old Testament, as well as the New.

Mr. G——r had the Lord's Supper in his Parish in the Beginning of Summer. Mr. W——n was there, and had *David's Vow Psal. cxxxii.* for his Text. 'Tis said, That he spoke from that Text of personal Covenanting, congregational Covenanting at the Lord's Supper, and National Covenanting. Mr. G——r proceeded in his laudable Custom of debarring from the Communion such as are against the Covenants; and particularly them, that say there is no Warrant in the Word of God for National Covenanting now, and backed his Excommunication with some of the prophesying about Nations. He also dismissed his People on *Monday*, with an Advice, to beware of Seducers of the refined Sort, and of Satan transforming himself into an Angel of Light. Some that adhered to the Covenants were greatly offended at what they observed of this Kind on that Occasion.

But there is another Difference of no small Importance, that began to break out in this Country that Season; and because it has a nearer

nearer Relation to the Difference about the Covenants, than some apprehend, and perhaps may be the Reason of some Appearances made against me on the Head of the Covenants, I shall also give some Account of it. The Business of promiscuous Communicating, as it is called, has been long a Grievance to them; that love the Communion of Saints, and upon their complaining of it to Ministers, they have been put off by Pretences of the Impossibility of what they desired, and the Necessity of going upon such an established Rule (and some wish, that even that were observed) so they have crouched under the Burden, and submitted to that, which is in no Ways their Choice. Now there are a few in this Country, of whom I confess my self to be one, that entertain such Thoughts as these upon this Head.

Saints, by Profession, are bound to maintain an holy Fellowship and Communion in the Worship of God, and in performing such other spiritual Services as tend to their mutual Edification, *Heb* x. 24, 25. *Acts* ii. 42. *Isa.* ii. 3. *1 Corinths.* xi. 20. We think, according to these Scriptures, the Lord's Supper is an Ordinance of Worship, wherein they are bound especially to maintain this Fellowship and Communion together. And, because it is instituted by the

Lord to be a Bond and Pledge unto Believers of their Communion with him, and with each other, as Members of his mystical Body, (according to 1 Cor. x. 16, 17. *The Cup of Blessing, which we bless, is it not the Communion (or, partaking together) of the Blood of Christ? The Bread, which we break, is it not the Communion (or, our joynt Partaking) of the Body of Christ? For we being many, are one Bread and one Body: For we are all Partakers of that one Bread.*) His Institution is not intire, if the Supper be not given as a Bond and Pledge of the Communion of Believers together, even as it is not intire among the *Papists* without the Cup to the People. And because we judge, That all that partake of that Ordinance, have Communion together in that Bread and Cup, as that is a Bond and Pledge of their Communion with each other, as Members of his mystical Body, we hold, That all ignorant and ungodly Persons cannot, without great Sin against Christ, while they remain such, partake of these holy Mysteries, or be admitted thereunto; according to these Scriptures, 2 Cor. vi. from the 14 Verse and downward, *Be not unequally yoked together, Believers with Unbelievers, &c.* 1 Cor. v. 6, 7. *Your Glorving is not good, Know ye not that a little Leaven leaveneth the whole Lump? Purge out therefore the old Leaven,*
that

that you may be a new Lump, as you are unleavened, &c. to the End of the Chapter. 2 *Thess.* iii. 6, 14, 15. Now we command you, Brethren, in the Name of our Lord Jesus Christ, that ye withdraw your selves from every Brother that walketh disorderly, &c. We find by such Scriptures, that it is incumbent on the People, as well as Ministers, in their Station, to see to it, that they sin thus not against Christ in this most eminent Part of Church Communion. We know, that this is a Seal of the new Covenant, and a sealing Ordinance, and that the Seal is not promis'd but unto them that are keeping his Commandments, particularly his Commandment of Faith, and Love to one another, as Members of his mystical Body. And we know, that this Ordinance was appointed for drawing forth Faith, and this mutual brotherly Love, which is our Obedience to the trying Command of the New Testament, unto a lively Exercise, in order to the receiving the Seal; and that, unto the suitable Exercise of this Love, in a Way agreeable to the Nature of the Ordinance, 'tis necessary that all, that partake together of that Bread and Cup, be proper Objects of this brotherly Love, that they may profess Love to one another, in partaking of that Bread and Cup, without Dissimulation. We see it not necessary unto this, that they
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be absolutely of the same Way of Thinking, as to all Things in Religion, or as to the Things wherein the Godly have differ'd, and may differ Conscientiously; but that they be one in Christ, our Peace with God and with one another, who is so set forth in this Ordinance; and that, either by personal Acquaintance, or good Report, they have Knowledge of one another's Faith in the Lord Jesus, and Love in him unto all the Saints. *For by this shall all Men know that ye are my Disciples, if ye have Love one to another,* says our Lord. Neither do we see it necessary unto this, that they judge Mens Hearts; we think our Lord has not enjoyn'd this in his new Commandment, but elsewhere forbids it. We know they may possibly be Hypocrites whom he commands us to love, as we shall be answerable to him at that Day: But a Suspicion of their Hypocrisy, while not discover'd, we reckon inconsistent with this Love, of which it is said in this Case, that *it thinketh no Evil*. And so we can hold such Communion with one who may prove a *Judas*; but then he must be such an one, concerning whom we may, with the Disciples, reckon it our Duty to suspect ourselves before him. We judge it our Duty to bear good Will to all Men, and to love our Enemies, and pray for our Persecutors; but we know, that brotherly Love required in
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he new Commandment, is a Thing not to
 be bestow'd upon every baptiz'd Man, since
 Baptism became common; nor every one
 suppos'd to be within the Bond of a National
 Covenant, and not excommunicated from
 a National Church; nor upon every one
 that has a Form of Knowledge, and is not
 scandalous, according to the common No-
 tion of Scandal that goes in the Country. We
 find our selves concern'd to observe who
 they are, whom the Lord points out to us in
 his Word, as the Objects of this Love; and
 who they are, from whom he commands us
 to turn away, and not to be yoked toge-
 ther with them: Because he is to judge of
 us by this special Love to his Disciples, the
 Brethren, whom we have seen, when he
 comes to sever the Sheep from the Goats.---
 By the Words of the Institution, (*This is
 my Body which is broken for you, this Cup is
 the New Testament in my Blood, this do ye in
 Remembrance of me,*) it appears, that these,
 that should partake in this Ordinance, ought
 to be such, who are to be look'd upon by
 us as they for whom Christ dy'd: So that
 we may express our Love to them, in that
 Ordinance, on that Account, according to
 his new Commandment, *That his Disciples
 should love one another, even as he has loved
 them.* 'Tis observable, that the Members
 of the Apostolick Churches, that held Com-
 munion

munion together in this Ordinance, while they continued such, were thus design'd by them without Dissimulation, *Acts xx. 28. Take heed to your selves, and to all the Flock, over which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own Blood. Rom. xiv. 15. Destroy him not with thy Meat for whom Christ died. 1 Cor. viii. 11. And through thy Knowledge shall thy weak Brother perish, for whom Christ died. 2 Pet. ii. 1. There shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift Destruction.* This Designation of being bought by the Lord, was due to them as Members of the Churches, by the Christian Law of brotherly Love, before they deny'd him, even as our Lord, on that Account, calls them, *Branches in him, John xv. 2.* which is a Part of that comfortable Sermon of his to his Disciples, touching this brotherly Love, and the Privileges and Comforts that were to attend it, and the Fruits of it in his bodily Absence. We know it to be our Duty to love many with this Love, who, at this Day, thro' Prejudices, Misinformations, &c. do speak Evil of us, and excommunicate us, and would gladly hold Communion with them, on the Account of that same Christ, in whom we ought to de-

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ire to be one with them, however differing from us as to many other Things. To some of us it has been justly a Wonder, that ever we were privileged with the Love of them that love the Lord Jesus ; and, on many Accounts, we have Ground to suspect it may be cast away upon us : But as to this Point, wherein we have become the Object of the Reproach of the World, and are counted deluded, self-conceited Schismatics, &c. by such as we are bound to love beyond the rest of the World, we conceive we hold nothing but what's agreeable to the very Instinct of the new Nature, nor do we separate from any, to our Knowledge, the least of them with whom the Lord Jesus commands us to hold Fellowship in his Supper; or with whom, by the Principles contain'd in the *Confession of Faith*, we are bound to hold Communion. We see not that the Lord has commanded any to partake of his Supper but his Disciples, and we refuse not Communion with the least of them, whom his People, that may be offended with us, will heartily own to be such : And we find not, that our Lord commands us to partake in that Supper with any, but such as appear to be bound by his Commandment to partake of it.

We are sorry to see, that the ancient Business of brotherly Love and Christian Communion

munion is degenerated into Party Love and Fellowship, either in Things alien from Christ, or remote from him, the Foundation of Church Communion; and to see his professing People mingling themselves with the World in these Things, especially in this Ordinance, wherein he would have them to be separate, and so joyning with them, and learning their Way in other Things. We reckon, that it is vain to complain slothfully of the Lord's Absence in Ordinances, and of Backsliding, and to lament for Reformation, while Reformation, in this Point of mingling with the World in Church Communion, and Conformity to the World, is neglected, and while common Love goes for Christian brotherly Love. Among other Things, we reckon the chief Reason of the Confusion of Languages at this Day, among the Ministers and People of Christ, is, *Behold, the People is one.*

Something like a Reformation in this Point was begun in the Parish where I preach, and was abundantly spoken against before now; but this Season, some in other Places began to entertain the same Thoughts, and this Way began to make more Noise. The Occasion of it was, Mr. *Archibald* earnestly press'd me to be with him on the Occasion of his administering the Lord's Supper to his People; I had preach'd there
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Some Time before on a Fast Day, and was
 sorry to see so few in that Place attending
 Ordinances, and the Few that attended ap-
 pearing so indifferent: Therefore, I now
 desir'd some of our People that were able, to
 go along with me to that Place, and use
 their Interest at the Throne of Grace, for
 the Lord's Presence, and the Success of his
 Gospel there. I preach'd on the *Saturday*,
 and in the Close of the Sermon, speaking
 of Communicating, I explain'd a little up-
 on 1 *Cor.* x. 16, 17. according to what is
 above said. After Sermon, Mr. *Archibald*,
 in his Speech to the People, signify'd, That
 he had gone too far in admitting many of
 his People to that Ordinance. Upon this,
 some of our Elders came to me, telling,
 That they knew the People of that Coun-
 try, and the Minister himself had said, he
 had not Charity for all he admitted; so that
 they could not Communicate with them.
 And when I told them, they behov'd then
 to forbear, I found some of them had a
 great Inclination to partake of that Ordi-
 nance, if they could have it together some
 Way, according to the Lord's Institution.
 As to that I told them, the Minister of the
 Place, who had it in his Hand, was the fit-
 test Person to be convers'd with on that
 Head; so I went off to my Lodging in a
 Gentleman's House in that Country. When

I return'd next Morning, I found, that Mr. *Archibald* had concerted with them to order Things so, as they might communicate at the last Table, after his own People were all serv'd. He told me, That he reckon'd them Conscientious in their Scruple, and it was his Principle, That a great Forbearance and Tenderneſs should be us'd to all such. He likewise forbore me as to the serving of Tables. There were several Professors of Christ from other Parts, with whom our People, it seems, had some Acquaintance, and they advertised them of this. It is not the Custom there to have Sermon without, in the Time of the Communion: But when the Tables began to be served, there was a Complaint that there were some People without Doors that could not hear. Mr. *Archibald* desired me to go out and preach to them. For ought I know, this was also a new Thing in that Place of the World. I continued preaching to them, and they heard gladly till the Tables were served, and then a Call was made without, if there were any more to communicate. On which I went to the Kirk, and seeing some of our People set down at the Table, sat down with them. These from other Parts that had been acquainted of the Thing by our People, were there likewise, and a Minister in that Country, who suspected nothing, and, I think, another

another Minister's Wife. Mr. *Archibald* served the Table, and used something of a different Form, speaking none in the Time of Partaking, and truly he needed not: For the Lord was there to the Sense of Communicants, and to the Observation of On-lookers, tho' there was no uncouth Noise; so that some, no Way despicable for Want of Judgment, said afterwards, That if they had known of the Thing, they had communicate at that Table.

I may be supposed to be far enough from looking to Experience, where I see no Foundation for it in the Word; but when I find Experience seconding the Word, and the Lord's Promises fulfilled in it, I own it is to me a Confirmation. There is one Thing I observe in myself and the People, That it is a more awful Thing, by far, to present our selves before God, in that Ordinance among his People, among whom *his Eyes are as a Flame of Fire, and he walks with his Feet as of fine Brass burning in a Furnace, than among a promiscuous Multitude*; and there is much more Ground of Fear and Trembling here. But there are also precious Promises made to his People, in the lively Communion of the Objects of brotherly Love, which would be enjoy'd by them in their Obedience to him in this Point. Christ our only Peace with God

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and Christ our only Peace with one another, and so represented in his Supper, is the blessed and the glorious Privilege of the New Testament, *Eph. ii. 17, 18, 22.* And that is a blessed Promise, in the New Testament Church the Kingdom of God, to his People, for whom he died, partaking together in this Ordinance according to his Appointment, *This is my Body broken for you, the New Testament in my Blood : I will drink this Fruit of the Vine new with you in my Father's Kingdom.* Since the setting up of the Kingdom of Heaven, (when Christ ascended, and Peace was preached to them afar off and near, and the Holy Ghost sent down from Heaven in another Manner than ever he was given before, even in the Days of our Lord's Flesh) there is a more excellent Presence of Christ by his Spirit, as a Sealer and Comforter, especially in that Ordinance of the Supper : So he drinks it new in his Father's Kingdom with his own People, when they partake of it according to his Mind, and when this mutual brotherly Love is in a lively Exercise in this Ordinance, as the Fruit of Faith in him who has reconciled us all to God in one Body by his Cross. The Spirit of Christ is promised as a Comforter and Sealer to his People keeping his Commandments, *John xiv. 15, — 22. and xv Chap. 10, 11, 12, 13, 14, 17.* And by the

the keeping of these Commandments, his People know, *that he abideth in them, by the Spirit which he hath given them, 1 John iii.* see from the 19 Verse to the End. There are particular Promises of the Lord's Presence with the New Testament Ordinances, as the preaching and teaching of the Word, Baptism, &c. but there is not a particular Promise for his Presence in that eminent Ordinance of his Supper left with his People, if this be not it, *I'll drink of this Fruit of the Vine new with you in my Father's Kingdom.* And they who are translated from the Power of Darkness into that Kingdom, and partake of it according to his Institution, will find it accomplished unto the End of the World.

I preached frequently on this Occasion; and, in one of my Sermons, touched on *Heb. viii.* from 6 Verse; shewing what I take to be the Apostle's Scope in that Place. I saw nothing but Love among the professing People that were there from different Parts; and even they in *Montrose*, who might have been supposed to be as much offended as any, shewed much Love on this Occasion: For this is the Fruit of the Lord's Presence with his Word and Ordinances among his People. Mr. *Archibald* expressed much of that extensive Charity which is in him, at this Time; neither have I observed him do-

ing Disobedience to our Lord's new Commandment. So far as I can see, the Charge of Schism as it lies against him, has no other Foundation, but his great Forbearance and Condescendencies towards all Sorts of them who are Objects of brotherly Love, however differing from him, or from the established Church. On this Account, he has broke thro' that which is called Order, in several Instances; he is truly, for this Reason, a rare Man, and I think 'tis great Pity he should suffer on this Account, from Men pretending to act in his Name and Authority, who has given this Commandment of Love and Forbearance among his Disciples. Neither can I see the Reason or Religion, of depriving the People of that Country of his laborious and useful Work in the Gospel, and him of his Living upon the publick Encouragement, by pressing him to declare his Satisfaction with the present Establishment, when he is dissatisfied with it; for no other Reason, that I know, but because he does not see its Consistency with the Covenants, which he cannot altogether reject, till his Conscience be satisfied, that they are not warranted in the Word of God, tho' yet he be not clear to preach them up. At least, if there be a Consistency betwixt the present Establishment and the Covenants, they that find themselves

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concerned to shew Zeal for the Covenants, and at the same Time against him; should endeavour to shew him that same Consistency: For certainly they must, of all Men, if they act from Principle, have the clearest View of it.

There were several Ministers that came there to hear, when the Sacrament was at *Guthrie*, and this Business about Communion in the Lord's Supper began to take Air. There was no small Stir about it, and about my Sermon at that Time, in the Pulpits and otherwise; till at Length Mr. *Archibald* was called in question by the Presbytery, for his Condescendence to us in the Matter of the Lord's Supper. There were three Things complained of in my Sermons. 1. That they were *Antinomian*, because I preached free Justification to guilty Sinners, thro' the Righteousness of the Lord Jesus, and made a practical Improvement of that Doctrine, of Faith's justifying only as an Instrument, and of the Lord's accounting and accepting our Persons as righteous, not for any Thing wrought in us or done by us, but for Christ's Sake alone; nor by imputing Faith itself, the Act of Believing, or any other evangelical Obedience, to us as our Righteousness; but by imputing the Obedience and Satisfaction of Christ unto us, we receiving and resting on him and

his Righteousness by Faith : Which Faith we have not of our selves, 'tis the Gift of God. And because I ascribed the Whole of our Salvation unto the Election and Foreknowledge of God the Father, the Blood of Jesus Christ, and the Sanctification of the Spirit unto Obedience, and nothing of it to our selves, when explaining upon *1 Peter* i. 2. 2. That they were against the Covenants; this they took from my Explication of *Heb.* viii. 6. And, 3. That they were schismatical; because I explained *1 Cor.* x. 16, 17. as is before said. These Three furnished some of them, that teach the People in that Part of the Country, with Matter of Dispute and Reflection, in their Discourses to them from the Pulpit, for a good while after, and it cost others some Pains with the professing People that were there, to engage them again in Party Quarrels.

Shortly after this I went to *Perth*, being called to assist at the Administration of the Lord's Supper there, where I preached on the *Saturday*. I had that Text, *Heb.* x. 19. and, for an Introduction, gave this general View of the Epistle : The Apostle meets with these Things, wherein the *Jews* gloried, and whereby they fortified themselves in their Rejection of the Gospel, and whereby the *Hebrews* were tempted to Apostasy.

As, 1. Their receiving the Law from God by the Disposition of Angels: For this the Apostle sets forth the Excellency of the Son of God above Angels, and shews their Subjection to him the Son of Man, in the New Testament Church, *Chap. i. 2. 2. Moses* the Law-giver: The Apostle therefore shews his Excellency above *Moses*, and the Excellency of his House above that of *Moses*, *Chap. iii. 3.* The promised Rest, and the *Sabbath Day*: And for this he speaks of the more glorious Rest into which Jesus is entred, and of the Christian Day of Rest, *Chap. iv. 4.* The Priesthood of *Aaron*: For that he sets forth the more excellent Priesthood of Christ, after the Order of *Melchizedek*, *Chap. v. 7, 8.* from the Beginning. 5. Their National Covenant, which the Lord so solemnly made with them when he brought them out of the Land of *Egypt*: And the Apostle shews the Excellency of the new Covenant, by the taking Place of which, that is done away, according to the Old Testament Prophecies. 6. Their Temple, the Sacrifices and Temple Service: To which the Apostle opposes the more excellent heavenly Sanctuary, and the Sacrifice of Christ typified by these Sacrifices, and his Blood sealing the New Testament, typified by the Blood of Beasts, wherewith the Old Testament was

dedicated, Chap. ix. x. 7. The Fathers: Whom the Apostle makes so many Witnesses unto the Way of Faith and Patience, and calls to follow them in that Way, still *looking to Jesus, the Author and Finisher of our Faith*, and the great Pattern of Patience in Suffering, and so *to run the Race set before us*, correcting all other Patterns by him, Chap. xi. xii. from the Beginning. *Lastly*. The glorious State of the Church and Kingdom of God in *Israel*, raised at *Sinai*: To which the Apostle opposes a more excellent State of the New Testament Church and Kingdom, to which New Testament Believers are come, Chap. xii.

Then in discoursing the Text, I endeavoured to shew, That Heaven it self, by Jesus his entering there, is become unto us the Sanctuary or Place of Worship, and is what we have now instead of the Sanctuary at *Jerusalem*; and made a practical Improvement of it. In speaking of our entering into that *Holiest by the Blood of Jesus, and of drawing near in full Assurance of Faith*; I signify'd the Difference betwixt the Assurance of Faith and of Hope; and that the Assurance of Faith is a firm Perswasion of the Truth of God's Testimony concerning his Son in the Gospel; even such as that, of which it is said, *He that hath it is born of God*, 1 *John* v. i. In explaining the Word
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Brethren, I took Occasion to speak a little of Church Communion, and had something to his Purpose; that the Beauty of this had much decayed since Christianity became National.

Mr. *W* — *n*, and Mr. *D* — *g* who have shown distinguishing Zeal for the Covenants, and made much Noise about them since this Business began, were both Hearers. They had also been enraged before by an Allusion I had made to the Craftsmen at *Ephesus*, in a diverting Conversation with a Minister of my old Acquaintance in that Country. There might be too much Liberty in that Jest; but when they heard of it, they were the more offended, that some People would be ready to conclude there was some Truth under it; and Ministers jeered them with it. Mr. *W* — *n* came to me after Sermons, and attacked me in the Church before another Minister, and said he was ill pleased with the Sermon; and I replied, I believed that. He said, further, he would pray for me; and I answered that was his Duty. The other Minister diverted him, and he went off in great Wrath. On Sabbath Night he preached, and made some satyrical Insinuations upon the Excellency of the Old Testament, and the Faith of the Old Testament Saints; he also fell upon my Notion of Faith with some Reflections; and
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this was the Appearance he made. But Mr. D — g shewed his Zeal, on the *Monday*, for the Covenants, and against Independency; I was not his Hearer, for I was preaching in the other Kirk.

I had that Text *John* xii. 26. and in speaking of following Christ in his Sufferings, which must, one Way or another, ever attend serving of him in the Way he requires, I signified, That an Association, for defending our selves as his Subjects, or for defending the Truths and Institutions of Christ by the Sword, is not the Kingdom of Christ, but a Kingdom of this World; according to our Lord's Description of a worldly Kingdom, as it is distinguished from his. *John* xviii. 36. I cited several Scriptures, to shew that Christ's Subjects are bound to follow the Example of the King of Martyrs in patient Suffering; and among the rest, I happened to speak a little of that Text, *Mat.* v. 39. and applied it unto that Purpose, shewing, That Christ calls his Subjects rather to prepare for more Sufferings, when they are injured, than to resent Injuries done them, under Pretence of avoiding greater Wrongs that may follow upon their bearing patiently.

My Sermon on *Saturday* was condemned, as carrying in it plain Insinuations against National Covenanting. The Apostolick

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Doctrine of the New Testament Sanctuary or Place of Worship, *Heb. ix & x.* was as surprising to some, as it is to the Author of a late Pamphlet, who calls it old Mysticism to the Life. Much Notice was taken of my not serving Tables, nor communicating there. But, above all, my Sermon on *Monday* enraged a great many, and made much Noise; some called it Quakerism, because I cited that Text that Quakers have made Use of, some said I was for passive Obedience and Non-resistance, against the natural Principles of Self-defence, and against the Protestant Cause, and the Revolution. But the Protestant Cause, so far as the Sword is concerned in it, and the Revolution, is plainly a civil Affair in Opposition to Tyranny, and to the common Enemy of the Liberties of Mankind in the Kingdoms of the World, the Pope of *Rome*. Self-defence from Violence offered to the Conscience is a natural Right of Mankind. This is a distinct Affair from an Association, to defend a particular Religion by the Sword, which one Way or other must issue in breaking in upon the natural Right of Mankind's Liberty of Conscience, (I hope the Word will fright no Body) which is to be defended in the Kingdoms of this World, so far as is consistent with the Nature of Civil Society. The Kingdom of Christ is another Thing, even a King-

Kingdom of Patience, and if any Man serve him in that Kingdom, he must follow him, bearing his Cross daily. It is no Wonder that this Doctrine give Surprise in this Time of the World, when there is so little Distinction to be seen between his Subjects and the rest of the World; and when there is so little to be observed, according to that Word; *I have given them thy Word, and the World hath hated them, because they are not of the World, even as I am not of the World.*

An Association for defending this or that Religion by the Sword, like that in our Covenants, must have a Foundation in the Light of Nature, or in the Word of God. The Light of Nature shews that Liberty of Conscience is a natural Right to be defended; if this be maintained in the Kingdoms of this World, Christ's Subjects of different Denominations will have Rest, and Popery cannot take Place while this is maintained; but then our abjured Toleration will take Place. If we go to the Word, we'll see the *Israelites* punished for Rebellion against their King, (God being then the very King of that Kingdom) and that Nation defending themselves as a Nation, from Violence offered to them by other Nations; yea, and cutting off other Nations by their Lord's special Command, and making other Nations subject to them by the Sword: Which Things were typical

ical of the Affairs of the spiritual Kingdom of Jesus Christ, where God now reigns. And if we look to the New Testament, we'll find the Behaviour of the Subjects of this Kingdom, answering, as near as may be, unto that Word of our Lord ; *If my Kingdom were of this World, my Servants would fight, that I should not be delivered to the Jews, but now is my Kingdom not from hence* ; neither will we find any Ground for such an Association to defend his Kingdom by the Sword ; but much to the contrary : Or, if there be any Ground for it, it will be produced, and when that is, it may be considered, and frankly acknowledged to be sufficient, if it be found so to be.

These are the Things which have been represented through the Nation, as they who found themselves concerned have thought fit. I am far from thinking that this Representation of them will satisfy all People ; but every Man, that judges, should hear both Parties, and I question not, but it may be acknowledged, by some at least, that this Account of them is not wholly so ridiculous, as some other Accounts that they have received ; yet after I have spoken, any Man that pleases, shall have free Liberty for me to mock on.

At publick Occasions of preaching, they that profess Zeal for the Covenants in this Coun-

Country, went about, speaking much of the Covenant Relation between the Lord and this Land, especially in Prayer; and, when these Occasions were over, they began again to make some Stir about this Way in Societies for Prayer. There is a Place in this Country, where the Gospel of Christ has, of late, had some Success, and the Professors of the Gospel meet together for Prayer, and mutual Edification. Two or three that met with them, being one Way or other stirred up, of a sudden shewed Zeal for the Covenants after this Manner; one of them, praying in the Society, pleads for Confusion to the Person that had opposed the Covenants, and withal insinuated, that these, with whom he was praying, were following that Man. The rest were offended with this, and proposed to these Zealots, that they might pray as much as they pleased for the Covenants; but they would not hear them praying Confusion to any Man's Person, nor reflecting on them in Prayer, as following any Man further than he followed Christ. The Issue was, these two or three broke off from the Society, but one of them returned again, acknowledging his Folly. And there was a Woman or two, that forsook the Fellowship of the professing Women, abusing them and him that opposed the Covenants, and likewise their own Minister,

nister, tho' they had nothing to say of him, but that he did not testify for the Covenants in a Time when they are opposed; and for this Cause they left hearing of him for some Days, and went in to *Dundee* to hear Mr. *W——* preach up the Covenant.

The Synod met at *Montrose*, *October* 17. 1727. The Business of the Assertory Act was referred to the Committee of Overtures, and next Day that Committee came upon it. There was an extraordinary Correspondence from *Aberdeen*: At first there appeared much Keeness in the Committee for the Act, and some pressed, That, seeing several Presbyteries had been considering the Draught of the Act, the Committee should hear what these Presbyteries had to say upon it; but this was waved: For the Correspondents from *Aberdeen* reasoned against the Expediency of such an Act at this Time, signifying, That a publick Deed of this Sort would give Umbrage at this Time, and the Synod ought to take head of any Thing that might occasion a Rebound: For tho' we be all for the Covenants, (and there were some Flourishes on this Head) yet we ought to consider, That all, with whom we had to do, had not the same Thoughts with us about them; and it would have an ill Aspect, upon his Majesty's Accession to the Throne, if the Synod should now proceed to a publick Deed

Deed of this Kind. It would be more fit that the Synod should make a loyal Address to his Majesty on this Occasion ; and, if any of us had reflected on these Covenants, or vented any unsound Principles, such might be taken Notice of, and proceeded against. This was hearkned to, for the Committee overtured to the Synod, That his Majesty should be addressed, and appointed a large Committee of their Number, with the Correspondents, to consider of such as reflected on the Covenant, or had been venting Principles contrary to the Purity of Doctrine, and to bring an Overture to the Committee: And they desired that I might be appointed to wait on them when called. When that Committee met, they found there had been one Thing neglected, by such as were giving in Informations against me ; and that was, they had not first told myself between them and me ; so, two of them were appointed by the Committee to converse me, and they came to me, and went through the Form of it ; one of them brought forth a great Number of ill told Stories, and Facts, most basely misrepresented, which he had been at Pains to gather, in no less a Compass of Ground, than betwixt *Perth* and *Montrose* ; and, notwithstanding I did enough to satisfy him, or any rational Man, as to several of them, that they were false, or misrepresented,

ted, yet they were afterward brought in to the Committee, and laid as a Foundation for Queries put to me by the Committee; and he pretended no other Information as to one of the Facts, upon which I was questioned in the Committee, but that of a poor Woman in the Parish of *Tealling*, who, I very well knew, had no understanding in these Matters.

Mr. *Archibald* was also brought before ^X this Synod, by a Reference from the Presbytery of *Aberbrothwick*, with respect to two Irregularities committed by him since the last Synod. One of them was his baptizing a Man's Child, who separated from this Church on Account of the Covenants, and had been brought again to hear. He had received Baptism to his Child from Mr. *Archibald*, only as a Minister of the Catholick Church; and Mr. *Archibald* had baptized his Child, with a Protest, that it should be no Approbation of the wrong Steps he had taken, and the Things wherein he differed from him. I knew not, till now, that this Person had been contumacious to the Presbytery. The other Fact was, his being in Concert with some People, as he had confessed to the Presbytery, and allowing me, and these People, to communicate separately at his Sacrament.

When he was speaking for himself on the
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first Head, intending to shew, That he thought it his Duty to use Condescendence in dispensing Ordinances to them for whom he had Charity, as he had for that Person that dissented on the Account of the Covenants; he brought in some of their Objections against the present Establishment, as inconsistent with the Covenants, which he said he could not answer. He spoke several Things this Way, and continued long, till the Synod could no longer bear with him: For they said, instead of vindicating himself, he was injuriously slandering the Church; so they were enraged at him, and proceeded to question him upon his Readiness now to subscribe the *Formula*. He owned the two Facts in the Presbyteries Reference, and adhered to them before the Synod; and as to the *Formula*, he answered, That he was willing to subscribe the Confession of Faith, according to the Assembly's Act 1647. but refused the *Formula*, on the same Grounds whereon he had hitherto refused it. There were some, in the Synod, shewing a great Inclination to be at him, on Account of the last of the forementioned Facts, and when I found this, I desired that they might not lay the Strefs of the Process against him upon that Point, seeing he came in to it only accidentally, and out of Condescendence to such as he took to be conscientiously

scientifically differing from him; but that the Synod would lay the Burden of that Point of Church Communion, upon such as had it for a Part of their Faith. The Synod proceeded to appoint some to deal with him till next day, and resolved, if he did not then subscribe the *Formula*, acknowledge his Fault, and return to his Duty, that they would come to a censure. That Night I was called before the Committee; where many Questions were put to me, which I cannot now distinctly remember; and I gave this Answer to them, That they were all upon Facts concerning my Preaching, and the Exercise of my Ministry, and I could say, I had said nothing in Secret, they might ask them that heard me; only upon their proposing that Question, if I had said or preached, That the Covenant of Grace was substantially or essentially different under the Old Testament and under the New, I alledged, their Questions were inadvertently or ignorantly put; and when they desired me to condescend, I said it seemed they thought I held two Covenants of Grace: When they complained of my Reservedness, I signified, That if the Synod would put right Questions to me upon my Principles, I hoped I would confess, and not deny them: For I was not ashamed of my Principles; and, thro' Grace enabling me, was resolved to stand

by them at all Hazards. At last, I was told, That they had one Question more, which respected my Principles, which was, if I was ready to subscribe the Confession and *Formula*? And as a Reason for putting that Question to me rather than any other, they said it had Relation to another Question, concerning my not mentioning the Confession, when baptizing Children. To this I answered, when that Fact appears to the Synod, and they shall find Ground in it for putting that Question to me, I shall then give a clearer Answer. Next Day, Mr. *Archibald* was again before the Synod, and, by the Perswasion of some, was brought to say, that he could not altogether justify his baptizing the Child, by the Word, and to confess a Fault in it; but he adhered to what he had done about communicating, and still refused to subscribe the *Formula*. The Synod appointed his Presbytery, with Correspondents, to meet sometime in *January*, and, if he did not then subscribe the *Formula*, to suspend him. But the Presbytery, with the Correspondents, by reason of the Storminess of the Weather, met not *Psal.* cxvi. 6. *The Lord preserveth the simple*. After this, an Overture was brought in to the Synod concerning me, which stands in the Synod's Act as follows, with some Scrip-

tures I have noted on the Foot of the Page, which have served to illustrate it to me.

‘ At Montrose, October Nineteen, One
 ‘ Thousand seven Hundred and Twenty Seven
 ‘ Years. The which Day, the Committee
 ‘ appointed by the Provincial Synod of *Angus* and *Mearns*, reported to the said Synod, that they being informed, That
 ‘ there are some Things vented in this Province, contrary to the Purity of Doctrine; they thought this worthy of their Consideration: And, after reasoning some Time upon it, thought it proper to remit it to the
 ‘ Consideration of a Sub-committee of their Number, who were to report their Mind thereanent; which Sub-committee did this
 ‘ Day give in an Overture to the Committee for Overtures, the Tenor whereoffollows, *viz.* The Committee, having taken
 ‘ under Consideration the Affair committed unto them, and being informed of the several Particulars reported concerning
 ‘ Mr. *John Glass* Minister of *Tealling* his Discourses, in relation to our National
 ‘ Covenant Engagements, and other new Principles lately vented by him, they
 ‘ proceeded to call the said Mr. *John Glass* before them, that he might have Access
 ‘ to remove any Mistakes which might be in these Reports: And, being according-

ly interrogate on the several Heads thereof; he, instead of giving any satisfactory Answer thereto, not only refused to answer directly to the Queries put to him; but by what he advanced, it rather appeared to the Committee that he was to continue in these offensive Practices. Upon all which the Committee overtures, That considering, That preaching Christ and the Covenant of Grace, by insisting upon the great Doctrine of Faith, Repentance and new Obedience, (*a*) tend much more to the Advancement of the great Ends of the Gospel, than what any controversial Points raised of late by the said Mr. *Glass*, relative to, and reflecting on our Solemn Covenant Engagements, can ever effectuate: And withal understanding, That there is a *Fama clamosa* in the Bounds of the Presbytery of *Dundee*, of such Discourses having been, from Time to Time, publicly vented by him, together with some other new Principles, contrary to the Word of God, our Confession of Faith and Catechisms, which cannot but greatly corrupt the Minds of the People, as having a Tendency to the diminishing of the Authority of the Scriptures

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(*a*) *Acts* v. 20. and xx. 25, 27. 2 *Cor.* iv. 2. *Gal.* v. 11. *Mat.* xxviii. 20.

of the Old Testament; (*b*) and the Power of the civil Magistrate under the New, (*c*) and likewise to the raising a Schism in the Church : (*d*) Therefore, that the Synod appoint the said Presbytery, in Conjunction with the Correspondents to be named, to make strict Enquiry concerning the Deportment of the said Mr. *Glass*, with respect to the Truths of the foresaid Reports; and, according as they shall find Cause, to proceed against him conform to the Rules of this Church, *usque ad sententiam* : And when the said Presbytery and Correspondents have brought the Process that length, that then they apply to the Commission of the General Assembly, for Advice therein, and shall report the same to the next Synod : And for the more effectual Accomplishment of the foresaid Appointment, and considering the great Importance of the Affair, and Difficulties that may occur to them in the Process, (not from jealousing of the Presbytery,) That the Synod appoint some Members of other Presbyteries to join with the said Presbytery as Correspondents ; and to continue so, ay and until the said Affair be

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(*b*) *Acts* vi. 12, 13, 14. *Acts* xxiv. 13, 14. *Acts* xxi. 20, 21, 28. (*c*) *John* xix. 12. and xviii. 35, 36, 37, 38. (*d*) *Acts* xxiv. 5.

absolutely finished; and that the first
 Meeting of the foresaid Presbytery and
 Correspondents be at *Dundee*, the third
Wednesday of November, with Power to
 them to adjourn themselves from Time
 to Time, to what Place they see most
 convenient; and that they report their
 Diligence in the Premises to the next
 Synod to meet at *Brechin* the third *Tues-*
day of April, One Thousand seven Hundred
and Twenty eight; and that in the mean
 Time, the Synod strictly prohibit all their
 Members from venting, either more pub-
 lickly or privately, any Doctrines of that
 Nature, or from accusing any of their
 Brethren, in their Sermons, of Error;
 with Certification that if they do other-
 wise, they shall be proceeded against, as
 the Synod shall find Cause: And finally,
 that the Clerk be appointed to send with-
 out Delay an Extract hereof to each Pres-
 bytery in the Province. Which Overture
 being read once and again, and the Com-
 mittee of Overtures having reasoned there-
 anent, it was put to the Vote, Transmit
 this to the Synod or not, and the Roll
 being called, it was carried by a great
 Plurality in the Affirmative; and therefore
 the Committee transmit the said Over-
 ture to the Synod.

Which

Which Report above written being read in the Synod, they appoint the Brethren aforementioned to Joyn with the said Presbytery, as Correspondents, to the Effect above mentioned, viz. Masters *James Gray, Robert Gray, Thomas Ayton, Robert Steven, Hugh Maxwell, Charles Chartris, Gilbert Anderson, William Trail, James Hugh, Robert Trail, George Ogilvie, George Wemyss, John Henderson, James Ramsay, George Clephan, David Thompson, James Ogilvie at Glamis, William Hepburn, Andrew Arrot, John Cowpar* Moderator of the Synod, and *Robert Young*, Ministers; with the Laird of *Gardrum*, Provost *White* in *Brechin*, and *George Nicol* in *Forfar*, Ruling Elders; whereof Nine Ministers are to be a *Quorum*, of which Five are to be Members of the Presbytery of *Dundee*. Mr. *Glass* being call'd, and desired to offer what he had to say before Voting, he was heard; and thereafter it was put to a Vote, Approve of the said Overture, or Not? And the Roll being called, and Votes marked, it was carried by a great Plurality in the Affirmative: And therefore, the Synod approves of the Overture above mentioned, and of the said Nomination of Correspondents, and appoints accordingly. Extracted forth of the Records of the said Synod, by, &c.

I was called upon to speak, if I had any
Thing

Thing to say before the Vote, and only said, That I saw my self slandered in that Overture, but hop'd to be clear'd some Time; and that I understood what Correspondents they had named to meet with the Presbytery: But they had *no Power against me, unless it were given them from above.* When this Overture passed into an Act, then the assertory Act and Protest were withdrawn, the End of them being thus reached.

And thus began that Process which is now in Dependence, the Issues of it are with him, whom alone it becomes to *do as he will in the Armies of Heaven, and among the Children of Men.* I have great Reason to bless him, That tho' he has innumerable great Grounds of Controversy with me; yet he has hitherto suffered me to be charged with no other Charges, but such as were brought against the Lord himself, and the first Preachers of the Gospel. And truly, this is a Branch of that same Controversy that they had with the *Jews*, and with *Judaizing* Disciples. I desire to be influenced by his Grace, freely to forgive all them that have had Hand in this Prosecution; and to pray for such of them as have Gifts for the Edification of the Church, That they may be useful, whatever come of my Ministry. This is my Encouragement, That,
wha te-

whatever Power Men may think they have, however ready they be to put it forth against me, and however just it be that they should have their Will of me; yet this whole Business is in the Hand of *the Lamb that was slain, who alone is worthy to open the Book, and loose the Seals*, and is abundantly able to make a good Account of all that's committed to him against that Day. And I have no greater Fear in this Matter, than that I should be left to yield up his Truth, and be ashamed of it in this adulterous Generation, either by the Terror of Enemies, the carnal Advice of Friends, or by an evil Heart of Unbelief in my self, in departing from the living God.

After this Synod, there came forth another Print, called, *A Review of a Letter*, and after that, *A Letter to a Minister in the Country*, &c. The nameless Authors are at all the Pains they are able, to find Fault with that *Letter* they are writing against, and they seem to be very angry, because they cannot find more Fault; yea, because they are angry themselves, they imagine there is a great deal of Bitterness and Malignity in that Letter: For what it has occasioned in them, I shall not say; but this I can say, That I was neither angry my self, nor had I any Design to provoke them, in writing that Letter. I do not know but
they

they may be good Men; but it has been to me surprizing, that such as know much more of Mortification than ever I could pretend to, when they enter upon this Subject, are by it inspired with such a Spirit of Bitterness, as is as inconsistent with the Gospel, as that which they contend for. They verily think with themselves, that they ought to be thus affected in this Cause, and others applaud them for it; for there are not wanting, that think the worst Words too smooth for this — the Object of their Wrath. But whom do they hurt most by this? or, What have they gained, when they have stirred up a poor People, that follow their Hue and Cry unto the same Pitch of Fury with themselves? If it would not offend them more, I would presume to put them in mind of an Advice, which I ought to be taking to my self, and which they and I both had Need to advert to, more than any of us seem to do, *James iii.* from the 13 Verse to the End.

It is not easy entring the Lists with such nameless Authors, that are sure to expose their Adversary to the Wrath of a great many People, and be safe themselves. One of them is a Minister of this Church, it seems; and I'll either undertake to answer him, or find him in a more moderate Way, if he publishes his Name, and is call'd

call'd in question for what he says. It is not easily to be accounted for, by the Principles and Rules of Christianity, That Men should shew Zeal, even to Rage and Fury, to make others Sufferers, and at the same Time be so very cautious, to avoid Evil that may come from an Airth, never so distant, upon themselves. What these Authors have brought forth directly against me, which may seem to be of any Weight, is already, I think, sufficiently obviated in the Notes upon the Letter, and in the foregoing Sheets. As for their Revilings and *Anathema's*, I do not pretend to answer them, nor to satisfy them that think there is strong Sense in them. And there is another Argument, wherein their whole Strength lies, and which they ever have Recourse to in a Pinch, before which it is not easy to stand, neither do I pretend to answer it, further than *Protestant* Writers have done, in their Answers to the same very Argument, in the Mouths of the *Papists*; nor shall I undertake to satisfy them whose Faith stands in it. It is this, Our Fathers! the Church! the Martyrs! Great, I own, but still Men, and not God: Wise and holy, I confess, beyond what we can pretend to; but still acknowledged, in Words, by them that trust in their Authority, to be imperfect and fallible Men.

One

One of these Authors, placing himself on the Head of these Forces, looks at me with all the just Disdain that his Greatness can furnish him with; and then proposes this same Question, *Whether shall we believe him or them?* If the Question be come there; he frankly yields it; and it is no great Condescendence in him, nor can it be called Humility to yield it; yea, he never once claim'd it. But the Reviewer had his Bible before him, for he cites Places of it. And if the Question be, *Whether are the Sayings of that same Bible alone, or also his Sayings, and the Reviewer's Sayings, and even their Sayings, the Object and Reason of Faith?* I conceive, without any Design to break his Peace, the Bible must carry it, and that even by the concurring Testimony of these same Witnesses, that some make to be the Authors and Finishers of their Faith, in this Point. Further, if the Question be in other Words, *Whether the Lord Jesus, the Author and Finisher of our Faith, speaking to us by his Spirit in the Old and New Testament, and thereby opening the Understandings of his Disciples to understand it by the Means of the Ministry of the Word, be the only infallible Explainer of his own Mind in that his Word, as our Reformers, and Martyrs, and the Church, have been saying to us?* Or, *Whether it be the wisest, holiest Fathers, Martyrs,*

Martyrs, and Churches? I am sure, the Fathers and Martyrs would have decided the Question for him, and against themselves, and so will the Reviewer in calm Blood; at least, by his Principle of believing them, he is bound to believe them in this also. And so I leave him with his Bible, and wish him Success in using it well.

'Tis somewhat strange now to see them of us, that are so zealous for religious National Covenants, as almost to make the Hinge of Religion to turn upon them, seeking a Foundation for them, not only in the Authority above mentioned, but in the Light of Nature, and talking in the very Language of these, whom they have been inveighing against, as fast as any, under the Name of Naturalists and Rationalists; but 'tis Pity it can do them no more Service: For I hope they do not mean their own Dictates, when they speak of Nature's Light, and I despair to see a Demonstration wrought up upon natural Principles for our National Covenants. And if they tell us, They'll demonstrate National Covenanting in general, I hope they'll determine precisely what that Covenanting in general should mean, and then we'll know if it be the same Thing that so much religious Zeal is now, and has been formerly spent about: For I would be satisfied, if this National Covenanting in
general.

general include all Sorts of Covenanting and, if not that, what Sorts of it are included in it? But if I be still told, it is only National Covenanting in general; Must then suffer as an evil Doer, because I have not Philosophy enough for this wonderful Thing, *National Covenanting in general*. And is this the Thing that's now the great Touchstone for our natural Sense, and even our Religion, *National Covenanting in general*? For my Part, I have no Inclination to spend any Sense or Religion about it, till I see more in it than I have yet seen for I reckon both may be much better employed.

It is a Business of much more grave Consideration with me, to find *Protestants* adhering to the Covenants, abjuring all the Errors of *Popery*, and charging them who differ from them about our Covenants, as being Favourers of *Popery* and Perjury: yet beginning to speak of the Old and New Testament in the *Popish* Dialect, as if the People were not in Safety to search them for themselves, and could not come to know the Mind of the Author of them in the Use of Means, because they are dark, and different Senses put upon them, and the People have not Clergy enough for them. And Men begin to speak now, as if the Scriptures had been only a Rule for the Church

how

how to manage in the primitive Times, (and that, say they, was its Infancy) and not in After-ages. These, and such like Ways of doing Dishonour to the Scripture Revelation, in Opposition to what I have been contending for, are unto me a great Confirmation, and beget a Suspicion in me, That there is more of the abjured Popish Faith among us than I apprehended; and I desire to be sorry for it. One Thing I am sure of, I should not have a Hand in admitting any such People to take the National Covenant.

The Manner wherein I have been hitherto opposed, has served much to confirm me in the Truth confessed by me; and among other Things, the Flood of Lies and Reproaches that has been spued out of the Mouth of the Serpent, and these Lies and Reproaches greedily embraced and propagate every where, the Chastisement of my Sins may be in them, and if they serve to my Benefit, I'll be at Length cleared of them. I envy no Man his Name, that has been raised higher upon the Ruin of mine. If we would think on it, there is no such Matter in being extoll'd with dying Breath, as in attaining Glory, Honour, and Immortality; and yet there is far more Work in this World with the one than the other of these. If I be under a Delusion, and in

a dangerous Error, as many say, it must be only Light brought to me from the Word of the Old and New Testament that must lead me out of it; and neither the Authority of Fore-fathers, nor the Vote of the Synod, nor the Voice of many Thousand *Jews* that believe, all zealous of the Law, nor the Loss of my Name and of my Interest in this World. These Things serve only to move me to dissemble, and go cross to my Light, they cannot convince my Mind; neither will I forsake the Account he gives of his Kingdom, and go to Nature's Light for Counsel about it: 'Tis only the Word of the Lord that can truly convince me in this Matter, and Light brought to me from his Word by the meanest Hand, I hope shall be welcome.

To whom shall we go but unto thee alone? thou alone hast the Words of eternal Life. Shew me thy Way, teach me thy Path, let Integrity and Uprightness preserve me. Lead me in a plain Path, because of mine Enemies.

APPEN-

A P P E N D I X.

Containing all the Grounds that the Synod of Angus and Mearns had, for proceeding to the Sentence of Suspending the Author from the Exercise of his Ministry, till they proceed further against him.

The Presbytery of Dundee, with Correspondents appointed by the Synod, having met on Tuesday the 26 of March 1728. and having called Mr. Glas before them, did, according to an Advice said to have been given them by a Committee of the Commission of the Assembly, demand, imo. His declaring and subscribing again his Adherence to the Confession of Faith and Formula, 1711. And, 2do. His disowning and renouncing judicially, under his Hand, the Errors he is reported to have vented or taught.

AS to the *First*, anent declaring and subscribing again his Adherence to the *Confession of Faith and Formula, 1711.* he answer'd, That I am not careful to answer you in that Matter, let the Consequences be what they will. And as to the *Second*, Anent disowning the Errors he is reported

to have taught, or his being willing to renounce them judicially under his Hand; he answered, That if I were made sensible of any Errors that I have vented or taught, I would reckon it my Honour judicially to renounce them here; but until that be, I must be excused from renouncing them.

Mr. *Glass* being called to explain his Answer to the first Head of Advice; for Explication, he said, He thought it was a clear enough Signification of his Refusal to subscribe the *Formula*; and that he would not have it so taken, as that he absolutely refused to sign the *Confession*, because his Faith is contained in that *Confession*: But his Refusal to subscribe, goes mainly upon these Two Scruples. 1. With respect to the *Formula*, he finds himself obliged there to affirm, That the Government of this National Church by Kirk Sessions, Presbyteries, Provincial Synods. and General Assemblies, is founded on the Word of God, and agreeable thereto; but having been obliged, by his Circumstances, to enquire a little narrowly into that Matter, after all Enquiry, he cannot see such a Foundation in the Word of God, for the foresaid Government, as could warrant him, without Dissimulation, to own the Stamp of Divine Authority upon it; and he trembles at the Thought of adding any Thing to the Words written in
the

the Book of God. He further said, That he would not have this taken, as if he preferred any other national Constitution of the Church unto this, or as if he were dissatisfied with the present legal Establishment; seeing, as he takes it, that Establishment does not settle it upon the Foundation of the Word of God.

And, 2dly. He could not subscribe the second Part of the third Paragraph of the xxiii. Chapter of the *Confession of Faith*. And that, *imo*. Because, unless he could be convinced, that the Kings who sat upon the Throne, and ruled in the Kingdom of *David*, were not in that respect Types of *Jesus Christ*, the Son of *David*, now sitting on that Throne, and ruling in that Kingdom: Or, unless he could be convinced, That the Kings and Magistrates of the Earth are sitting on *David's* Throne, and ruling in his Kingdom: Or, unless he could be convinced, That Mount *Zion*, under the New Testament, is a worldly Society; or, that the dwelling Places and Assemblies of Mount *Zion*, Gospel Churches, are worldly Societies, blessed with worldly Privileges, and capable of such Assistances as the national Church, and worldly Sanctuary in *Israel* was capable of from the Powers of the Earth: Till he be convinced of this, he cannot see the Foundation for the foresaid

Part of the *Confession* in the Word of God. 2do. He signifies, That he conceives by that Part of the *Confession*, the Magistrate is made a publick Judge in Matters of the Christian Religion, and something like the Power of the Keys is given to him, which he can neither reconcile with the first Part of that Paragraph, nor with the Practice of this national Church. But as to all that is above, he declares himself ready to receive Conviction from the Old Testament and the New; on both which, and every Part of them, he owns the Stamp of divine Authority, and that he is ready to receive Light from thence, by any the meanest Hand; tho' yet, as to what is above said, he is at present fully satisfied, so as to desire to venture with Christ, on all the Consequences that may follow, upon his declaring himself as he has now done.

The particular Errors being read, and Mr. *Glass* desir'd to own or refuse the same; he answer'd, That when the Presbytery and Correspondents have asked them that heard him, anent these Facts whereof he is accused, then it will be Time; and he hopes to be in better Circumstances to declare what he adheres to, or what he renounces, as to Doctrines said to be vented by him. —

Mr. *Glass* owned, That he had signified his not being convinced, that *Jesus Christ*, the
Head

Head of the Church, had made that *Formula* the Term of admitting Men to preach his Gospel in the World, or to be Pastors in his Churches.

Mr. *Glass's* Opinion, with respect to the several Errors alledged against him, being asked, and the first Article of the general Head being read; he answered as to that, That he could not say that his Sentiments were expressed in his Words in the said Paragraph, and that he could not absolutely refuse every Thing therein; but if the Court sees Cause to pose his Conscience, with respect unto his Principle on that Head, he looks upon himself obliged to answer, and the Consequences thereof imputable unto those who posed him.

The Synod of Angus and Mearns met at Brechin the 16. of April 1728. having had laid before them the Report of the Presbytery of Dundee and Correspondents, did proceed, on the 17 at Night, to give Mr. Glas the following Queries, and demanded his Answers to them against their next Sederunt on the 18. in the Forenoon, which being accordingly given in, they, at their very next Sederunt, proceeded to the Sentence of Suspension against him, and perfected that same Sederunt with a Sentence of Suspension a-

gainst the reverend Mr. Francis Archibald, Minister of the Gospel at Guthrie, upon the like Grounds.

The Queries put to Mr. Glas, with his Answers, are as follows.

Query 1. Is it your Opinion, That the Christian Magistrate has no more Power, concerning Church Matters, than a private Believer? Or not?

Answer. If the Church be of this World, or if it be National, and established by the Laws of the Kingdoms of this World, with civil Sanctions, and if it have Jurisdiction over the Magistrate's Subjects in their civil Rights, then the Magistrate's Power must be in and about the Matters of such a Church; but in the Kingdom of Heaven, or in the Church of Christ, which is not of this World, the Magistrate's Power, whether he be Christian or not, has no Place.

Query 2. Is it your Opinion, That earthly Power, or Power of the Magistrate, ought not at all to be employed, for advancing the Kingdom of Christ? Or not?

Answer. The Kingdom of Christ, which is not of this World, cannot be advanced by earthly Power, or the Power of the Magistrate, any otherwise, than as all Things are working together for the Advancement of it.

Query 3.

Query 3. Is it your Opinion, That it is unlawful to enact Laws, with Penalties, in Favours of Religion? Or to defend the true Religion by Arms? Or not?

Answer. The Lord Jesus Christ hath not annexed civil Sanctions to his Laws, and the true Religion cannot be defended by Arms, as may the natural and civil Rights, and Liberties of Mankind: It must be defended another Way, *Eph.* vi. 11, 12, & 13. *2 Cor.* x. & 4.

Query 4. Is it your Opinion, That no Argument can be drawn for the Christian Magistrate's Acting for the Reformation of Religion, and suppressing of false Worship, from the Examples of Magistrates under the Old Testament? Or not?

Answer. It is my Opinion, till I see otherwise.

Query 5. Is it your Opinion, That the Kingly Office of the Kings of *Judah* and *Israel* was an Ecclesiastical Office? Or not?

Answer. It is my Opinion, That the Kingly Office of *David*, and the Kings that sat upon his Throne, was Ecclesiastical.

Query 6. Is it your Opinion, That the Magistrate ought not to give civil Encouragement to good Christians, living in his Dominions, more than any other good Subjects? Or not?

Answer. Civil Encouragement given by the

the Magistrate, respects his good Subjects as such.

Query 7. Is it your Opinion, That the Countenance of civil Authority to the Church is a Hindrance to Religion, or Reformation? Or not?

Answer. It is not my Opinion, but I have thought, That the Encouragement, given by *Constantine* and his Successors, to the Clergy, however they designed it, served to raise Antichrist to his Throne.

Query 8. Is it your Opinion, That the Magistrate ought to give Liberty to Hereticks, and all false Teachers, to perform their Worship, and spread their Opinions, and hinder none of them, if they carry otherwise as good Subjects? Or not?

Answer. The Magistrate can punish none that carry as good Subjects.

Query 9. Is it your Opinion, That the Church of *Israel* was but a typical Church; and God's Covenant with them was but typical, and temporary, promising nothing but earthly Blessings, and a carnal Inheritance? Or not?

Answer. That Church, which consisted of all *Israel* according to the Flesh, was a Type of that Church, which consists of all the *Israel* according to the Spirit; and that typical Church enjoyed only earthly Blessings, and an earthly Inheritance, by Virtue of the Co-

Covenant at *Sinai*, which could not give them spiritual Blessings, and the heavenly Inheritance any other Way, than as it was subservient unto the better Covenant established on better Promises, by which all true Believers among them obtained eternal Blessedness.

‘ *Query* 10. Is it your Opinion, That
 ‘ the old *Sinai* Covenant made with the
 ‘ Church, was but a Type, Figure or Shadow
 ‘ of the New Covenant, that God was to
 ‘ make with his New Testament Church?
 ‘ Or not?

Answer. The Nation taken into Covenant with God at *Sinai*, was a Type of the heavenly Nation, related unto him in the New Covenant: The Redemption of that People out of *Egypt*, was a Type of the eternal Redemption of all the People of God by Jesus Christ; *Moses*, the Mediator of that Old Covenant, was a Type of Jesus Christ, the Mediator of the New Covenant; the Inheritance, belonging to that Covenant, or Testament, was a Type of the Inheritance in the New Testament; the Blood, wherewith that Old Covenant or Testament was dedicated, was a Type of the Blood of Christ, sealing the New Covenant; and that Old Covenant, which is made old, *Heb.* 8. and is cast out, with the People covenanted, *Gal.* 4. even that first Testament dedicated with the

the Blood of Beasts, was a Type or Pattern of the New Covenant or Testament in the Blood of Jesus Christ. *Heb*, ix. from 15 to 23.

Query 11. Is it your Opinion, That the Commands or Precedents, under the Old Testament, for National Covenanting, were not moral, but typical, earthly and *Jewish*, and ought not to be imitated by any Christian Nation? Or not?

Answer. I know no Nation truly Christian, but the holy Nation, the Kingdom of Christ; which is not of this World, and is gathered out of all Nations: This is the only Nation bringing forth the Fruits of the Kingdom of God, and with this Nation there is an everlasting Covenant.

Query 12. Is it your Opinion, That it was unwarrantable for our Ancestors, to carry on Reformation, by National Covenanting? Or not?

Answer. It is my Opinion, That the Covenants, commonly called the National Covenant, and the Solemn League and Covenant, were without Warrant in God's Word; and that all the true Reformation, that has been in these Lands, was carried on by the Word and Spirit of the Lord Jesus, by the New Testament.

Query 13. Is it your Opinion, That these who suffered in the late Times, for adhering
to

‘ to such National Covenant Engagements,
 ‘ were in so far unenlightned? Or not?

Answer. It is my Opinion; while at the same Time, I highly honour and value them, and the Light they had, and their Sufferings, for Christ.

‘ *Query* 14: Is it your Opinion, That
 ‘ these Covenant Engagements have a Ten-
 ‘ dency to lead Men off from that Founda-
 ‘ tion that God hath laid in *Zion*? Or not?

Answer. ’Tis my Opinion, That the found-
 ing of Church Communion, upon that ex-
 tensive Uniformity, which is the great Scope
 of the Covenants, National and Solemn
 League, had a Tendency to lead off Men
 from Christ the Foundation that God has
 laid in *Zion*, and the Corner-stone, in whom
 all the Building of God is fitly framed to-
 gether; and I judge it to be the Duty of all
 his People to keep the Unity of the Spirit
 in the Bond of Peace, and to forbear one a-
 nother in Love, in their Differences, about
 several Parts of the foresaid Uniformity.

‘ *Query* 15. Is it your Opinion, That
 ‘ there is no Warrant for a National Church
 ‘ under the New Testament? Or not?

Answer. It is my Opinion; for I can see
 no Churches instituted by Christ, in the New
 Testament, beside the universal, but congrega-
 tional Churches; neither do I see, That
 a Nation can be a Church, unless it could
 be

be made a Congregation, as was the Nation of *Israel*; and my Opinion about the Church seems to me to agree with the Account our Reformers have given of it, in the *Scottish* Confession, sworn to in the National Covenant, to which I here refer.

‘ *Query* 16. Is it your Opinion, That
 ‘ the Members of the visible Church are
 ‘ only these, who have the credible Marks
 ‘ of Regeneration? Or not?

Answer. The Members of the visible Church are only these, whom our Lord points out to us, and commands us to love, with a peculiar Love, in his New Commandment, *John* xiii. 34. 35.

‘ *Query* 17. Is it your Opinion, That the
 ‘ Body of Believers, or Church Members,
 ‘ have a Right to determine the Admission
 ‘ or Non-admission of Persons to the Lord’s
 ‘ Table, together with the Ministers and El-
 ‘ ders? Or not?

Answer. None can be admitted to Communion in the Lord’s Supper, with a Congregation of Christ, without the Consent of that Congregation; and there must be a Profession of mutual brotherly Love in them, that partake together in that Ordinance.

‘ *Query* 18. Is it your Opinion, That the
 ‘ Admission of Unbelievers to the Lord’s
 ‘ Table, doth pollute the Ordinance unto
 ‘ fellow believing Communicants, and
 ‘ hin-

hinders Saints from enjoying Communion with the Lord, and with one another, in that Ordinance? Or not?

Answer. The Admission of visible Unbelievers to that Ordinance mars the visible Communion of Saints in it; and so far as their Communion with the Lord, in the Ordinance, is connected with that visible Communion, so far it mars that also.

Query 19. Is it your Opinion, That a single Congregation of Believers, with their Pastor, are not under the Ecclesiastical Jurisdiction, and Authority of Superior Church Judicatories, nor censurable by them, either as to Doctrine, Worship or Practice? Or not?

Answer. A Congregation, or Church of Jesus Christ, with its Presbytery, is, in its Discipline, subject to no Jurisdiction under Heaven.

Query 20. Is it your Opinion, That a single Congregation of Believers hath Power, not only to choose, but to ordain their own Pastors? Or not?

Answer. If by Ordination be meant the laying on of Hands, it is not my Opinion.

Query 21. Is it your Opinion, That it is unwarrantable to take Parents engaged to educate their Children, when baptized, according to the Confession of Faith of this Church? Or not?

Answer.

Answer. It is my Opinion.

Query 22. Is it your Opinion, That
 ‘ Christ, by his Ascension, hath translated
 ‘ the Place of the Church’s Worship from
 ‘ Earth to Heaven, and the Seat of the
 ‘ Church’s Power? Or not? And if it be?
 ‘ In what Sense do you understand it?

Answer. It is my Opinion That Heaven it
 self, where Christ our High Priest is en-
 tred, and where he sits ruling on the Throne
 of his Father *David*, is what we now have,
 instead of the worldly Sanctuary, and the
 holy Places made with Hands, and what
 we have, instead of Mount *Zion*, where *Da-
 vid*’s Throne was set.

Query 23. Is it your Opinion, That a
 ‘ Minister’s Preaching the Necessity of
 ‘ Repentance, and a Mourning Frame of
 ‘ Heart, in order to fit People for approach-
 ‘ ing to the Lord’s Table, is to make them
 ‘ seek for a Righteousness of their own?
 ‘ Or not?

Answer. It is not my Opinion; if he do
 not preach up Repentance and a mourning
 Frame, instead of Christ’s Righteousness,
 which is to destroy Repentance, and a mour-
 ning Frame.

Query 24. Is it your Opinion, That be-
 ‘ cause God, or his Spirit, doth all for us in
 ‘ the Business of Salvation, That therefore
 ‘ we are to do nothing? Or not?

Answer.

Answer. God forbid, That it should be my Opinion.

Query 25. Is it your Opinion, That the Practice of our Ancestors, at the Reformation, and Revolution; in defending the true Religion by Arms, against the unjust Oppression of Papists and Tyrants, was unwarrantable? Or not?

Answer. The Protestant Cause, (so far as the Sword is concerned in it) and the Revolution, is a civil, not properly an Ecclesiastick Cause ; and a most righteous Cause it is, as it stands in Opposition to Antichristian Tyranny, and Oppression of the Consciences and just Liberties of Men; and thus it is the common Cause of Mankind against Slavery of Soul and Body.

Query 26. Do you think your self obliged in Conscience, to teach and publish these your Opinions, differing from the received Doctrine of this Church, unto the People? Or not?

Answer. I think my self obliged in Conscience to declare every Truth of Christ, and keep nothing back, but to speak all the Words of this Life, and to teach his People to observe all Things whatsoever he commands, so far as I can understand ; and that, notwithstanding of others their differing from me, and my being exposed to Hazard in the declaring of them.

*A QUERY separately put to Mr.
GLASS by the Synod.*

‘ **C**Onsidering, That in Mr. *Glass* his An-
 ‘ swers to the Proposal, If he did ad-
 ‘ here to his former Subscription of the
 ‘ Confession of Faith and *Formula*, and would
 ‘ again renew it? He says, his Scruples a-
 ‘ gainst signing, are mainly, the two there-
 ‘ in mentioned: They think it convenient
 ‘ That he be interrogate, If he hath Free-
 ‘ dom in his Mind, to sign all the other Ar-
 ‘ ticles of the Confession of Faith, as the
 ‘ Confession of his Faith?

To which Mr. GLASS answered.

I have not Freedom to refuse any Thing
 in our Confession, but what relates to the
 Passage already mentioned, in the Chapter
 concerning Christian Liberty, and Liberty
 of Conscience, and in the Chapter concern-
 ing Synods.

F I N I S.



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